FIFTY YEARS IN CONFLICT AND TRIUMPH

1876 JOHN J. WYNNE 1926

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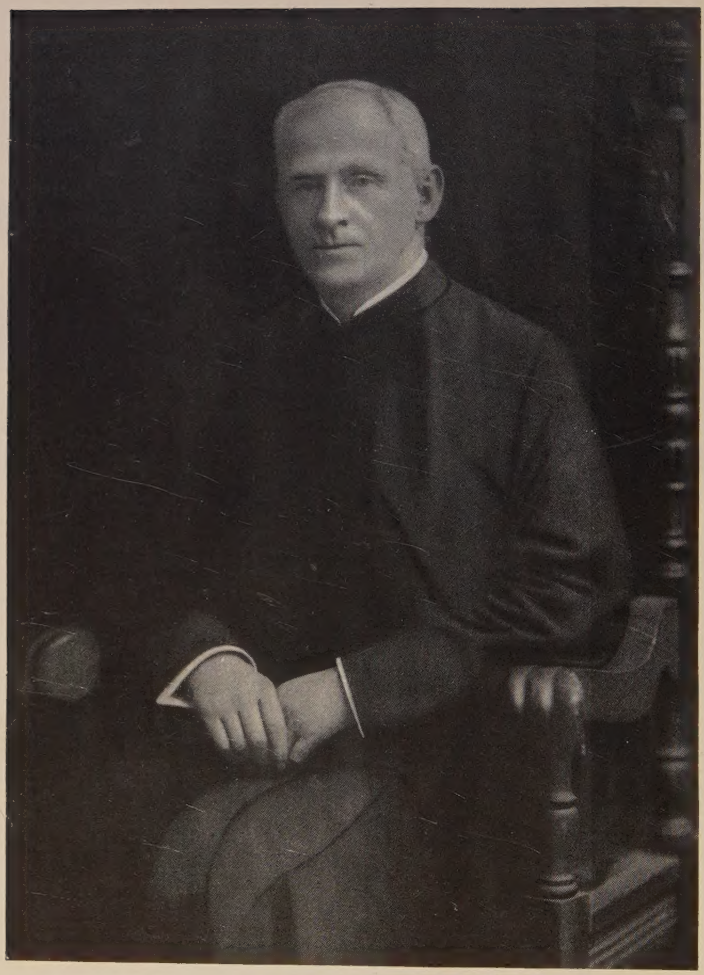

John J. Wynne

FIFTY YEARS IN CONFLICT AND TRIUMPH

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ON THE OCCASION OF THE

GOLDEN JUBILEE

OF

REV. JOHN J. WYNNE

AS MEMBER OF

THE SOCIETY OF JESUS

HIS EMINENCE, PATRICK CARDINAL HAYES, PRESIDING

HOTEL BILTMORE, NEW YORK
DECEMBER THIRTEENTH
NINETEEN HUNDRED AND TWENTY-SIX

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BLESSING FROM HIS HOLINESS
POPE PIUS XI

ROMA Dec 11 1926

Padre Wynne

30 West 16th Street NYC

Sua Santita le invia occasione 50 anniversario vita religiosa paterna benedizione

CARD GASPARRI

[*His Holiness extends to the Reverend Father Wynne his paternal blessing on the occasion of Father Wynne's 50th anniversary in the religious life.*]

INTRODUCTORY

HONORABLE JOHN G. McTIGUE
THE PRESIDENT OF THE SODALITY

Your Eminence, Right Reverend Bishop Dunn, Father Wynne, Reverend Moderator, Distinguished Guests, Ladies and Gentlemen:

It is a delight to greet His Eminence, our beloved Cardinal Archbishop.

It is highly appropriate that he should preside over this Academy. He is interested, as we all are, in the holy and fruitful life of a modest Jesuit jubilarian, with a record of fifty years of stupendous accomplishment; and he is eager for the unfolding of an academic review of a half-century of the struggles and the triumphs of Holy Mother Church, particularly of the Papacy, the hierarchy, the clergy, the laity in the countries of Europe, and most notably in our own country in the fields of Church organization, education, philosophy, literature and other activities of development and progress.

The year 1926 has been one of deep and historic significance. We have been observing the Sesquicentennial of the Independence of the United States; the tercentennial of the founding of the City of New York; the centennial of the construction of the first American railroad; the sesquicentennial of the settlement of the vast spaces of California by the Franciscan Fathers, under the leadership of the heroic Junipero Serra; the holding for the first time on the soil of the United States, near Lake Michigan, of that solemn event, the Eucharistic Congress; and we have seen, in support of civil

and religious liberty, the refusal of the 14,000,000 inhabitants of Mexico to accept the yoke of atheistic bolshevism.

There have been other anniversaries, as well, all showing progressive strides. History is the measuring-stick of progress, or its opposite, retrogression. Has our Church been on the side of progress? The testimony of the eloquent and scholarly speakers here tonight will give answer. Their story will inspire you with enthusiasm and with renewed faith in Divine Providence.

The Xavier Alumni Sodality is proud of its former distinguished moderator, the Rev. John J. Wynne, of the Society of Jesus. He prefers the absence of eulogy. He is modest, a mark of greatness and scholarship. The Catholic University has honored his Fiftieth Anniversary by conferring upon him the degree of Doctor of Sacred Theology. In announcing the degree, Right Rev. Bishop Shahan said:

> Fifty years ago a young ecclesiastic of New York entered the Society of Jesus, with the purpose of promoting the honor and glory of God as far as his abilities and opportunities permitted.
>
> This young man, John Joseph Wynne, is with us today, and all who have followed his priestly career will agree that he has realized in no small degree the holy design of the great Order to which he promised loyalty and service. In these five decades he has ministered blamelessly in the sanctuary and school, in the pulpit and on the platform, in the confessional and in the sick-room, in every service of counsel and comfort and direction, and in every way that could round out the fulfillment of the vow which he took in his heart that July morning in 1876.

In all these years Father Wynne has been an outstanding apologist of our Catholic faith and life. His name has become a household word wherever the interests of our holy religion called for clear and honest statement or for courageous defense. This soldier of the Faith has stood guard at his post a whole life-time without flinching or complaining, rather with all the joy and hope that becomes a genuine servant of Jesus Christ.

In the field of devotional theology and literary apologetics Father Wynne did yeoman service as editor for many years of the "Messenger of the Sacred Heart" and later as founder of "America." He has carried through with exemplary devotion the canonization of the Jesuit Martyrs of North America and has deserved the honor of writing a living and delightful work on that glorious episode of American Catholic life.

We of the Sodality regard his greatest work as that of an encyclopedist. Let us, therefore, review his remarkable career in encyclopedic or tabloid form:

1859	Born September 30, New York City;
1865-70	St. Francis Xavier's Elementary School;
1870-76	St. Francis Xavier's College, Degree of Bachelor of Arts;
1876	July 31, Jesuit Novitiate, West Park, N. Y.;
1878-79	Vows, with a review of classical studies;
1879-82	Woodstock College, Maryland, course in Philosophy and Science;
1882-83	St. Francis Xavier's, New York, Professor of Science;
1883-86	Professor, Classical course;
1886-87	Boston College, Professor of Mathematics;
1887-91	Woodstock College, Maryland, course in Theology;

1891	August 24, ordination to the priesthood;
1891-92	Staff of the "Messenger of the Sacred Heart";
1892-95	Director, Apostleship of Prayer for the United States; Editor, the "Messenger of the Sacred Heart"; Director, Shrine of Our Lady of Martyrs, Auriesville, New York; Promoter of the Beatification of the North American Jesuit Martyrs; Editor, the "Pilgrim of Our Lady of Martyrs";
1895-96	Frederick, Maryland, School of Asceticism;
1897-99	Director, Apostleship of Prayer for the United States; Editor, the "Messenger of the Sacred Heart"; Director, Shrine of Our Lady of Martyrs, Auriesville, New York; Promoter of the Beatification of the North American Jesuit Martyrs; Editor, the "Pilgrim of Our Lady of Martyrs";
1900	Organizing the Holy Hour in the United States, beginning at St. Francis Xavier's, New York;
1901-17	American Federation of Catholic Societies;
1902-07	Editor, the "Messenger" and allied publications;

1902-09	Editor, the "Messenger," and the "Pilgrim of Our Lady of Martyrs";
1905	Associate Editor, The Catholic Encyclopedia;
1908	Knight of the Order of Leopold II, for protecting Belgian interests in the Congo;
1909-10	Editor, the "Weekly Review," "America" and the founder thereof;
1912-17	Chaplain, New York Chapter, Knights of Columbus;
1914-17	Editor, "Anno Domini," organizing the League of Daily Mass;
1916-21	Moderator, the Xavier Alumni Sodality;
1918-24	Lecturer on Religion, College of the Sacred Heart, Manhattanville, New York;
1923	Vice-Postulator, Causes of Jesuit Martyrs of North America and of Catherine Tekakwitha;
1924	Associate Editor, the Universal Knowledge Foundation;
1925	The inspiration, the guide and the philosopher of the Xavier Alumni Sodality Academy on the canonization of St. Peter Canisius and the beatification of the North American Jesuit Martyrs;
1926	Doctor of Sacred Theology, the Catholic University, Washington, D. C.

What an ennobling and inspiring record!

Whatever may be said of the origin of the idea of the Catholic Encyclopedia, it may be safely said that the mechanics of that enterprise were in the hands of Father Wynne. If it is the most important contribution of modern times to standard Catholic literature, it must be conceded that it was carried to a successful conclusion largely through the editorship, in part, and the driving force of the guest of the evening.

He has written numerous articles for encyclopedias, periodicals, book reviews, lectures and pamphlets—among the latter: the famous "Poisoning of the Wells," which revolutionized the traditional making of the general encyclopedias; and the "Friars Must Stay," which halted the Government's program in the Philippines. Father Wynne's formal publications include: "The Great Encyclicals of Leo XIII"; "The Jesuit Martyrs of North America"; "The Mass Every Day in the Year"; "The Mass Sundays and Holy Days"; and various manuals for the Sodality, the Apostleship of Prayer, and the Shrine of Our Lady of Martyrs.

He is now as assiduous as ever in the promotion of the Foundation of Universal Knowledge. We rejoice with Father Wynne on the completion of these golden fifty years, and we wish for him on this occasion and in the years to come, abundantly, health, happiness and length of days.

Your Eminence, for this noble career, for this life of solid achievement, we thank Almighty God.

A TRIBUTE

REVEREND MICHAEL A. CLARK, S. J.

MODERATOR OF THE SODALITY

Your Eminence, Father Wynne, dear Friends:

At Philadelphia, July 4, 1776, one hundred and fifty years ago, representatives from the then thirteen colonies asserted their rights to be a free and independent nation by signing the Declaration of Independence; so it is that Philadelphia, the birthplace of our freedom, in the Sesquicentennial Celebration that has just closed, rightfully assumes the responsibility of commemorating the birth, the rise, and the progress of these United States.

Only an infant in the midst of the nations of the world, America ranks among the greatest and the best, And while we commemorate with a sense of pride and joy the one hundred and fiftieth anniversary of our independence, with similar feelings of satisfaction and gratification we also note the advances that have been made not only in the religious, but in the intellectual and the artistic life of our people. In literature, in music, in architecture, in sculpture, and in painting notable progress has been shown.

With the great development of our country in all lines, the Catholic Church has kept steady pace. And when we look around and consider the rise and fall of such movements as Know-Nothingism, the American Protective Association, commonly called the A. P. A., the Ku Klux Klan, the strife between Modernism and Fundamentalism as well as other movements of a like nature, the thought naturally forces itself upon us,

"Why is it that the Catholic Church stands triumphant, battered at times, if you will, but never beaten?"

The answer is not far to seek. Her foundation is laid on a rock; her birth antedates the birth of the American Republic by a hundred—nay, a thousand and more years; her life and history go back to Christ Himself; her origin is not of human but of Divine making. And on that Divinely established Church, Christ has bestowed its greatest gift, the Sacrifice Sublime for the unending offering of which He has also instituted His Priesthood.

That priesthood is the highest dignity to which mortal man can be raised. There are mayors of cities and towns, there are governors of states; there are presidents of republics and princely rulers of empires, all vested with civil or regal dignity and power; but these honors are for a time; the honor of the Priesthood lasts unto eternity. Paganism had its priesthood; so, too, had the Jews of old. But what was the priesthood of the pagans, what even the priesthood of the Jews as compared with the priesthood of Christianity? Because the priesthood of Christianity is founded on Jesus Christ.

Time was when the Divine Missionary appeared on this earth, and the great work of evangelization that was to go on to the end of time began. Holding in His possession the secrets of life eternal, up and down the broad plains of Judea, into the valleys of Lebanon, along the streets of Samaria, in and out the highways and byways of city, town and village, went this Divine

Missionary, spreading the good tidings of truth, and planting the seeds of salvation in fruitful soil. Only the space of a few short years and His life's work was accomplished. But with His death was the great mission He began and furthered to perish?

Was His work to go down unfinished and incomplete? Hardly, just for this He instituted and established His Priesthood—those whom He chose as laborers and fellow-workmen to carry on and continue His work to the ends of the earth and as long as time should be.

To that glorious Priesthood you, Reverend Jubilarian, belong. "Thou art a Priest forever." Long years have passed since over those palms of yours was poured the oil that consecrated them in a special way to the service of the Master. Upon your head were laid the Bishop's hands as he called down upon you the Holy Ghost. Now, as God's minister, it is in your power to pour the waters of Baptism over the head of the newborn babe; you can lift up for the adoration of the faithful what once was only bread and wine, now changed by your words into His Body and Blood. As a Priest of God you can forgive sin, bless the union of man and woman in holy wedlock, and be a source of comfort, consolation and aid to the sick, the wounded, and the dying. "Thou art a Priest," not for today or tomorrow; not for the city parish or the village church; but whether your mission be to work up among the frozen snows of Alaska, or to live your life in the hot and burning tropics; whether you are surrounded

with dazzling wealth or dire poverty, "thou art a Priest forever." The mark of your Priesthood, indelibly stamped on your soul, will pass with you from this world to the next. That mark is no doubt your joy in sorrow as well as your strength in adversity. May it be your hope in death and your triumph in eternity.

Of that Priesthood, Reverend Jubilarian, the Priesthood of the Catholic Church, you have been an ornament. Zeal, charity, unselfish devotion to duty—these have been the outstanding features of your Priestly life. And yet we are gathered together on this auspicious occasion to pay deference, not so much to your Priesthood, as to honor your fifty years as a son of Ignatius of Loyola.

In the long, golden years of your history as a Jesuit, there is much, no doubt, that stands out in your devoted and generous life. But the quality that impresses one as being distinctive from all others is the modesty that has characterized your work as teacher, as preacher, and as author, wherein we discover the wisdom of your knowledge, the soundness of your judgment, the clarity of your expression and the purity of your language.

A modest reserve was the characteristic quality that marked the Master in whose footsteps you have walked for so many years; and even as the Master in His three-and-thirty years of going about doing good, gave Himself heart and soul to the office of teaching and preaching, healing and consoling, so many of the fifty glorious years of your life as a Jesuit have been spent either in the class-room as teacher; in the pulpit as preacher;

or in the confessional, now healing the wounds of soul or body, again consoling the weary, the broken-hearted and the faint. Your latter days in the Society have witnessed the stupendous work you have done, as author, as writer and collaborator, as well as other literary accomplishments.

The Society of Jesus has always thought much of these four distinct phases of the Society's life, and for each of them she moulds and shapes and fashions some of her sons. In this you have been no exception; but your own superior gifts, coupled with the training of the Society, have enabled you to become a prominent figure in the field of literary attainments. You are one to whom the Society of Jesus may point with just pride; as a man, too, who is worthy of the admiration and the imitation of your fellow-Jesuits. For all these works so excellent in themselves, so dear to the heart of the Society, so important for the spread of Catholic Faith and principles, you have been a staunch and sturdy champion.

I realize full well, Reverend Jubilarian, that as you listen to these words of really heart-felt praise, the thought that arises in your mind is one of revulsion, and the words that come to your lips are those which you say daily in Holy Mass, "Lord, I am not worthy." With your thoughts and wishes we will not quarrel, but we must be just, and justice demands that we give to every man what is his due. You have indeed used well the talents with which God has blessed you; you have been a good and faithful servant, and while we have

been unable to repay you adequately for your fifty years of service, hereafter may your reward be the reward that is reserved for the faithful and the good—a Kingdom and a Crown with the vision of God Himself face to face.

It would ill befit us to bring to a close this unique celebration without a word of deepest gratitude to the Princely Prelate who has so kindly consented to grace this occasion by his presence here tonight. We all fully realize the demands made upon his time, his energy, and his good-will, and we realize, too, how, in the natural course of events, occasions like this and others must grow wearisome and palling. At the same time, however, we are conscious of his keen interest in the spread of Christ's Kingdom and that of His Church, of which His Eminence is so striking a figure. His Eminence is well aware what the Society of Jesus has done in the last fifty years, not only in the Empire State but the world over. We do not hesitate to assert, however, that the greatest achievements of the Society have been in New York under the benign influence of His Eminence, as well as under the influence of the great Prelates who so ably ruled the Archdiocese before him.

To your Eminence the Xavier Alumni Sodality extends its heartfelt thanks for the honor you have afforded it by your presence this evening as its most distinguished guest.

To the Reverend Jubilarian the Sodality offers its warm wishes for a generous measure of fruitful years to come in the service of the Lord and Master.

THE CONFLICT AND TRIUMPH

MICHAEL WILLIAMS, LITT. D.

Your Eminence, Right Reverend Monsignori, Reverend Fathers, Ladies and Gentlemen:

My duty tonight is to try to set forth, within the time-limit of half an hour and the more stringent limits of my inadequacy to such a task, a sketch of the history of the Catholic Church from 1876 to the present year —half a century; the same period of time which covers the still happily active service in the Society of Jesus of that great servant of the Church, in whose honor we are assembled here—Father John Wynne.

Trying to deal with the history of the Catholic Church during half a century, in half an hour, particularly such a tremendously important fifty years as those from 1876 to 1926, is something like trying to engrave a full-scale map of the United States on a postage stamp.

For, to consider even briefly and superficially such a subject as the Catholic Church—its multifarious activities in all lands, among all peoples under the sun, and its progress or its decline, during any particular space of time—causes a sensation of wonderment and bewilderment, comparable only to the similar sensations created by the contemplation of the drama of human life, or the mystery of the universe. If he who considers this subject attempts also to give expression to the outcome of his observations and thoughts, he needs must realize the sense of an almost paralyzing inadequacy to know the well-nigh innumerable phases and

departments of his theme, to comprehend it truthfully, and to draw up for the benefit of others anything like a faithful report.

Catholics complain, undoubtedly with much justice, of the lack of understanding of what the Church is on the part of their separated Christian brethren, and of unbelievers. Very probably, most of us can, when we take time and thought, put into our own words our own understanding of the Church, yet ordinarily our conception of the Church is vague, almost a mood of feeling, rather than a concrete, intellectual conception. It is true, of course, that concrete, intellectual conceptions and definitions of the Church do not and cannot contain all the fullness of a Catholic's inner comprehension of his Faith and his Church. The heart has its secrets and its knowledge which are not always shared by the mind, or at least which the mind cannot fully put into words. Nevertheless, on such occasions as this, it is well to remind ourselves, as best we may, of what lies back of all our thoughts and acts which are concerned with the Church, namely, our idea of what that Church is.

II

By the term, The Catholic Church, then, I mean that visible society, real, one and clearly present before the world today, which was established by Jesus Christ; furthermore, I mean that visible society, real, one and clearly present before the world today, which is in communion with the Apostolic See of Rome, and

accepts not only the supremacy of that See, but also the infallibility of its occupant when, as Shepherd and Teacher of all Christians, and speaking in that capacity, he defines a matter in faith or morals. In continuance of this definition, which is the necessary premise to the rest of my task, I mean by the Catholic Church that visible society, real, one and clearly present before the world today, embracing all sorts and conditions of mankind, which claims and exercises Divine authority, and which says, as she has said since the beginning of her history, and which she will say until the end of time:

"I alone know fully and teach those truths essential to the life and final happiness of the soul. I alone am that society wherein the human spirit reposes in its native place; for I alone stand in the center whence all is seen in proportion and whence the chaotic perspective of things falls into the right order. Mankind cannot feed itself—for that is death at last. I alone provide eternal sustenance from that which made mankind. The soil of my country alone can fully nourish mankind. Here, in me alone, is reality. For I alone am not man-made, but am of Divine foundation and by my Divine Founder perpetually maintained."

I am sure that many will recognize a paraphrase and a direct quotation from the definition laid down by a lay historian of the Catholic Church who, indeed, is, I believe, so far as any Catholic layman may be, really competent to deal with such a subject as we are considering here. I am drawing directly from the first chap-

ter of Mr. Hilaire Belloc's most recent book, "The Catholic Church and History." I do so because I consider his words to be the clearest expression of what Catholics believe of the Church that I have met with in my reading, but also because in using them I am doing that which distinguishes Catholic action, spiritually, morally, intellectually and socially from all other types of human behavior, namely, I am drawing upon and utilizing the force of one of the great dogmas of the Faith, which is the Communion of Saints. Catholics are not and cannot be solitary and isolated individuals, except that they, like all the children of God, are indeed unique and everlasting persons. But as Catholics, as members of the Church, they are inspired and guided by the prayers of others; they are aided and assisted by the thoughts of others, and by the acts of others, and by the words of others. They cooperate. They are parts not only of an organization, but of an organism. Their great books and even their scrappy journalism hand down from generation to generation thoughts and phrases added to the general treasury of the Faith by multitudes of prophets, poets, visionaries, philosophers and men of letters. And this truth concerning Catholics and Catholicism should be in our minds in considering the history of the Church, in its entirety, or during any of its phases or periods, because it helps us to understand at least in part the true meaning of the Catholic Church. Its work among men might be summed up in the motto: "All for one and one for all."

III

To this definition of the Church there should be added a secondary yet essential factor, as follows:

The Catholic Church, unique and supreme as it is in its spiritual claims, is in one respect, however, in exactly the same position as any other society or organization of men formed to deal with other men—governing, or cooperating with, other societies. Like these other societies, it must possess its material physical structure; its instruments and appliances; and it must also have a due order and system among all its parts, in a way which will be adapted to its purposes. In other words, it must have, like any purely secular organization, its directors or rulers, its committees and sub-committees, its affiliated organizations and groups. It must have its offices, its buildings, its vehicles of communication, and the possession or use of material means by which to gain, use and hold the apparatus of its work.

In a word, if it be not too daring a one, Almighty God Himself—so far as men may understand—being a pure Spirit, willed to create a physical universe with all its creatures, to be ruled by the laws issuing from His wisdom; and His eternal purposes, which men may glimpse even if but dimly through His revelations, are, so far as men are concerned, expressed in part through physical and material channels. So, too, with His Church. I hope that with this conception of the Catholic Church held before our minds, we are now in a better position to glance at the last fifty years of history.

IV

Even the scantiest review of those fifty years must impress upon us the fact that the Church has been constantly in conflict and constantly overcoming those who were in opposition to her purposes. As has been said by one to whom I am under the heaviest obligations for assistance in this task: "Sometimes the conflict was due to the aggression of governments; at other times to the aggression of sects, whether composed of groups dissenting under the name of religion, or of groups acting under the name of science, scholarship, political welfare, and the like. Occasionally, the Church herself has been the aggressor, as when she deemed it necessary to make war on theories or movements that would injure not the religion only, but the entire fabric of human society, as, for instance, anarchy and the various societies of social organization that would do away with Christian civilization. Since the Church Universal is, as has already been stated, uniquely and supremely a unified body, a review of the activities and fortunes of the center of unity, the Holy See, is feasible, though far from easy, since its sphere of activity is so vast and its labors so varied, strenuous and intense."

Five Popes, including the present Pontiff, have ruled the Church during the last half-century—Pius IX, Leo XIII, Pius X, Benedict XV, and Pius XI. In 1876 Pius IX had been thirty years pope. The six years previous had been for him practically a term of imprisonment—self-imposed, perhaps, according to

the judgment of the world, but to him and his successors compelled by the stern decree of their duty to the Church, which fell upon them when, after the dispersal of the uncompleted Vatican Council in 1870, the wall of the Sacred City was breached and the property of the Church was confiscated by the new government of United Italy, creating that Roman Question: namely, the contending claims to the Eternal City on the part of the Church and the Italian State, which still remains one of the major problems of the world today.

The two great dogmas proclaimed in 1854 and 1870 respectively, the Immaculate Conception of the Virgin Mary—which was to give to the Church in the United States its special patronage—and the Infallibility of the Pope—had produced those effects which invariably follow the promulgation of dogma by the Church, namely, the intensification and energizing of the unity and the faith of all loyal Catholics, and a confused, clamorous outbreak of storms of angry criticism, opposition, and even rebellion among the sects separated from the stem of the Church, and the schools of non-religious philosophy and politics which throughout the world were in active fermentation.

V

The whole world fifty years ago was entering upon that new era which was to come to judgment and condemnation in the years between 1914 and 1918 amid the flames of battle in conflicts extending from Europe even

into Africa and Asia, and upon all the Seven Seas. For with the crushing of the power of Austria by Germany ten years previously in 1866, and the overwhelming defeat of France by Germany in 1870-71, preceded by the defeat of the Southern Confederacy by the Federal forces in the United States, the nations had entered upon that era of intensified nationalism and imperialism, which, aided by new energies set in operation by the industrial revolution, and all the vast physical powers placed at the disposal of man by the enormous development of science and invention, drove the world forward into that epoch which history may later on refer to as the era of modern materialism—perhaps a truer term might be, the age of madness.

The hour was one of the darkest in the whole history of the Church. The forces of separation, and rebellion against the authority of the Divine, which since the birth of the Church have contended against her, seemed now, after their many defeats, to have brought into focus all the disruptive elements released by the Reformation, the French Revolution, and the growth of irreligious science, and materialism, in order finally to bring the Church to that bed of death to which her enemies have so often consigned her. In Italy, bishops were imprisoned, Church property was confiscated wholesale, particularly in the Holy City itself, religious orders were expelled, education was almost completely in the hands of a hostile State. In Germany, that persecution of the Church which goes by the notorious name of the *Kulturkampf* was at its height. In Russia the

Catholic clergy and laity were subjected to ruthless repression. Even in Catholic Austria, the Concordat of 1855 had been abolished and the Church was placed under the control of the civil government. In France, that volcano of anti-Catholic opposition was rumbling which was to flame forth a few years later. The countries in which Protestantism was predominant, and in which it took a much more active part in molding the foreign policies of their various governments than seems to be the case today, gave strong encouragement to the new Italian government in its opposition to the Church, and for the time there came to the aged and failing Pius IX (and the eyes of the world might have read his feebleness and decline as the very symbol of the Church herself) no aid or encouragement on the part of the governments of countries whose people were Catholic, such as Spain, Austria, France or Belgium. It was indeed a dark hour for the Papacy. No doubt there were those who remembered the force of that saying which is trite as truth itself, that for the Church at least these dark hours come only before the dawn of a new day of light and life. The history of the Catholic Church might be written under the rubric of the Book of Resurrections. For our own day has witnessed—before the eyes of skeptical millions has been vindicated—the ever-recurring fulfillment of the promise made to His Church by its Founder, that He would be with her all days unto the end of time, and that the forces of darkness should not prevail against her.

VI

Two years later, in 1878, there ascended the throne of the Fisherman the first of the four Popes with whom the contemporary history of the Catholic Church in its marvelous resurgence is associated, Leo XIII. With him began that reassertion of spiritual, moral and intellectual authority and power which was to rally the disheartened and scattered forces of the Faith against the rising might of the armies of materialism. Deprived of all natural resources, ignored by nearly all governments and strongly opposed by the most powerful among them, Leo XIII at once began to speak as one having legitimate authority, not only to the peoples directly under his spiritual jurisdiction, but to the entire world; and not only to the people as such, but to their governments, and to the individuals who through hereditary power or individual genius at that time were predominant in public affairs, as for instance, Bismarck in Germany and Alexander II of Russia. On the very day of his election in 1878, Leo notified Germany and Russia, and expressed the hope of seeing relations with them reestablished. Russia sent the more cordial reply, but both replies were non-committal. Whose was this voice that with such calm but powerful assurance now spoke to them from the prison of the Vatican, in the heart of that Rome which to the world had become the center of a new civil government and had ceased to be the Holy City of Christendom? What possible effect could this voice have upon a world which

had turned its back upon spiritual things and sought the fulfillment of material hopes and desires?

That voice soon compelled attention. What it uttered began to produce its effect. Bismarck speedily found that he was unable to govern without Catholic support. He began that very year his pilgrimage to Canossa. Several of the most odious of the Prussian laws against the Church were relaxed. The Center Party, the Catholic political *bloc* formed because of necessity, strengthened by the voice of Leo, won battle after battle. By 1883 bishops were being appointed to various sees. The following year diplomatic relations with the Vatican were resumed, and three years later State and Church in Germany had composed the main points of their quarrel. The next year, in 1888, Bismarck proposed Leo as arbitrator in the dispute over the Caroline Islands.

Enough could be said about the struggle in Germany and Leo's participation in it, and of the important results of that struggle, not only in Germany, but throughout the world, to fill volumes. Yet Germany was but one item in scores of problems which simultaneously Leo was obliged to deal with. The ups and downs of the struggle in Russia, for example, with its effects in Poland, and other countries bordering on the Czar's dominions, would fill another volume. In 1879, after the attempt on Alexander's life, Leo held out hands of friendship to the Czar. When the third Alexander reached the throne in 1883, a temporary agreement was reached. A few episcopal sees were tolerated

and the more stringent laws against the Catholic clergy were slightly relaxed; but in the next year Leo's petition for the Ruthenian Catholics was answered by a bitter increase of persecution. It was not until 1894 that diplomatic relations were reestablished. A little later on I shall touch again upon Russia, where today the seeds sown by the wisdom of Leo XIII seem to promise a wonderful harvest of good.

VII

The great storm brewing in France did not break in its full force until after Leo had passed from the scene. He remained on good terms with the government of France throughout his entire pontificate, despite the minor manifestations of the spirit of opposition to the Church which occurred, such as the gradual suppression of the religious orders, and the process of obtaining civil power over education. Leo called on all French Catholics to accept the Republic. The powerful Monarchical party would not listen to him, but his wisdom was greater than theirs, and despite the failure of his policy in this respect, which he did not live to see, that policy was to stand the Church in good stead in later years.

In Belgium also there were storms leading to the breaking-off of relations with the Belgian government in 1880 over educational questions. But in 1885 the new Catholic government restored diplomatic relations. In Italy, Leo maintained the attitude of protest forced

upon Pius IX, with regard to the kingdom of Italy and its usurpation of Rome, and its seizure of the property of the Church. He desired the complete independence of the Holy See and its restoration as a real sovereignty. He upheld the prohibition against Italian Catholics taking part in political elections, in the hope that the government would be obliged to come to terms.

Only bare mention can be made of Leo's activities in connection with the Church in England, Ireland, Scotland, Wales, Canada, Australia, India, the republics of South and Central America, Portugal, Spain, Turkey, Persia, Japan, China, Africa, and the rest of the world. But merely to mention these names, to call the roll, as it were, of the countries and regions of the earth, is sufficient to suggest the picture of the universal activities of the Universal Church, with all of which her Supreme Head must deal, which indeed in the absolute sense he must direct and guide.

In England, for example, where the hierarchy had been reconstituted by Pius IX in 1850, there were such important events as the elevation of John Henry Newman to the cardinalate, an event which conjures up the enormously important story of the Oxford Movement —and the development of the remarkable growth of the Church in England which today is continuing so fruitfully. There was the investigation of the cardinal problem of the validity of Anglican Orders, and the decision confirmed by the Pope that Anglican Orders were null and void. There was the restoration of the Scottish Hierarchy in 1878. Ten years later the hier-

archy was established in British India. In Ireland, in 1879, there began the gradual recognition of Catholic rights in the field of education. The passing of the Intermediate Education Act, which appropriated money for prizes, exhibitions and the like, irrespective of creed, was a decided step in favor of the Church, since previously the State had given no assistance whatever to Catholic education. In 1888, there was a message to the bishops of Brazil on the abolition of slavery. The following year the first Plenary Council of the Church of Latin America was held in Rome. In Canada there was the settlement of the Jesuit estates question with the Province of Quebec, and the mission of Monsignor (now Cardinal) Merry del Val to treat in Leo's name with the Canadian Government concerning the obnoxious Manitoba school law. And so throughout the world proceeded Leo's ceaseless activities.

His relations with the Church in the United States are naturally of particular interest to us; yet even so, what can be done beyond a bare mention of some at least of the more significant facts?

From the time of the birth of the Republic, the Church had grown from some twenty to forty thousand members, more or less, with a scattered handful of missionary priests, so marvelously that by 1900 there were 14 ecclesiastical provinces and 91 bishops ruling a Catholic body of close to 11,000,000. The great increase and progress of the Church, while wonderfully continuous from the beginning of its career, was partic-

ularly concentrated in the decades between 1800 and 1900. As Archbishop Canevin has said—in dealing with the statement made and at one time strongly supported, that there had been a leakage from the Church of more than ten millions who should have been Catholics,—"No body of Catholics in history approached to anything like the marvelous progress which this poverty-stricken, hard-working, unlettered, persecuted Catholic minority in the United States made between 1800 and 1900. Churches, schools, colleges and universities have sprung up all over the land; institutions of mercy and charity are there to testify to the love of these people for their fellow-men. There could not have been defections and apostasies of millions of Catholics, and at the same time a material and earthly progress of religious institutions and a Catholic virility that have not been surpassed in any nation or in any age. The stalwart faith and loyalty and piety of the Catholics of this country today, their unity and devotion to the Vicar of Christ, the position of the Church in the United States, prove that, amid the conflicts of the nineteenth century, faith and fidelity supported and sanctified the lives and work of those who preceded us, and ought to determine us not to accept without proof the statements of prejudiced minds that the Church has failed in this republic, that our losses have been greater than our gains, especially when we consider that our mission to those outside the fold and gains by conversion have been as great, if not greater, during the last one hundred years than in any country of Europe."

In 1884, Pope Leo confirmed the decrees of the Third Plenary Council of Baltimore, one of the great landmarks in the history of the Catholic Church in the United States. The number of prelates at the Third Plenary Council was almost double that of those who attended the Second Council in 1866, eighteen years before, at which that great figure around whom the life of the Catholic Church centered for so long and fruitful a period, the late Cardinal Gibbons, had served as assistant chancellor. Now, as Archbishop of Baltimore, he presided over 71 archbishops and bishops of the United States, among whom were such great figures as Ireland, Spalding, Keane, Ryan and Kendrick of St. Louis, the brother of that even greater Kendrick, the former Archbishop of Baltimore, who, in the words of Cardinal Gibbons, "illuminated all Christendom by his learning." The council dealt with great problems and with those problems they dealt greatly— doing indeed a monumental work recognized as such by the Sovereign Pontiff and by the whole Christian world.

VIII

With the purely ecclesiastical portion of the work of the council, the laws and regulations wisely laid down for the government of the Church in the United States, I cannot deal here; they are, moreover, beyond my competence to deal with—but there were other matters considered at the Third Plenary Council, or which came to fruition because of the seeds sown by that coun-

cil, which may properly come within the limits of even this brief chronicle. There was, for a prime example, the foundation of the Catholic University of America. Favorably considered by the Second Plenary Council in 1866, the idea was allowed to lie dormant until the Third Council. The university opened its doors in 1889, when Pope Leo sent Monsignor Satolli as Papal Legate to Washington, to attend the ceremonies. The university soon became the center of all the important movements in Catholic educational progress. The same year saw the first Catholic Congress in the United States, held in memory of the first century of Catholic life in the United States under an established hierarchy. Two years after the council, in 1886, Archbishop Gibbons was elevated to the cardinalate, and in Rome received from the hands of Leo XIII the red robe that signifies that its wearer is pledged even to the shedding of his blood to prove his faith; and in the Church of Santa Maria in Trastevere, the first church erected to the glory of the Mother of God, he delivered an address which made the name of Gibbons, already eminent in the United States both as churchman and as citizen, famous throughout the civilized world as that of a spokesman of democracy and the stalwart champion of fundamental American institutions.

And there was sounded also at the centenary celebration a keynote of Catholicism which was to become ever more important as the years went onward toward that consummation of all things which is God's secret—the note of harmonious and fruitful cooperation between

the laity and their spiritual guides and leaders, the clergy, which was to have such wonderful results in our own times, and which the future will see displayed on a scale greater even than the war-time measures which we have witnessed so lately.

Two other acts of the cardinal may be singled out among the multitude of significant and important matters in which he was the leader or in which he played a part. These two acts are, first, the suppression of Cahenslyism; and, second, his defense of the Knights of Labor. With the first, he did service to his country, the full measure of which became apparent only in the light of the World War; with the second, he proved that the Church was the true friend of the working man, the protector of the poor.

Problems that Leo XIII and the Fathers of the Church in the United States were called upon to deal with during this period are recalled by phrases which to the present generation possess but dim meaning. Such phrases are Cahenslyism and Americanism. The former was a movement among Catholic immigrants in the United States to secure separate ecclesiastical organization for each national group or language, and derived its name from Peter Paul Cahensly, Austro-Hungarian envoy to the Vatican, who, as a leader of the Saint Raphael Society in Germany and Austria, did such good work in promoting the Catholic interests of immigrants from those countries. Cardinal Gibbons and Archbishop Ireland, and Bishop Keane and Monsignor O'Connell, afterwards Bishop O'Con-

nell of Richmond, were the leaders who opposed and finally did away with the menace of this movement.

IX

Into the discussion of the controversy that raged around the much-abused word Americanism, I do not propose to enter. "Probably the nearest approach to an adequate interpretation," the Rev. Dr. Peter Guilday has written, "is to see in the Americanism controversy the beginning of the heresy of Modernism which broke out in France less than ten years later." If I refer to these bygone troubles now, it is simply in recognition of the fact that there is no picture without shadows, and no life without them, and that if in this sketch of the great forward movement of the Catholic Church during fifty years, I inevitably seem to deal with victory rather than reverses, triumph rather than failure, it is not that I do not recognize, as we all must recognize, the fact that the Church was tried by many struggles within the fold as well as by storms and assaults from without. "Men, not angels," was the phrase used by Cardinal Newman in writing of the priests and bishops of the Church. The same is true concerning the whole body of the faithful. In this country or the other, at one time or another, struggles, backslidings, fading or loss of faith, bitter controversies between good but stubborn or self-willed men, produced conflicts or problems of greater or lesser menace to the true interests of the Church. So it has always been, doubtless so it will be until the end of the mighty

drama. Such problems brought home to the Holy See the necessity of having a permanent representative of its spiritual jurisdiction in the United States; one who would be charged with the requisite authority to settle all questions of a minor nature and to transmit in all impartiality the greater problems on faith and discipline to the competent authority in Rome. Therefore, in 1892, the Apostolic Delegation was founded at Washington, in the person of Archbishop, later Cardinal, Satolli. A period of comparative peace set in, and the Church in the United States was left free to cooperate with the nation in the movement which became paramount down to the outbreak of the Great War, namely, the process of assimilating all the racial elements in the land to the dominant ideals of liberty upon which the American Government was founded. And I believe that no candid American, whatever his religious faith, could read the National Pastoral Letters of the American Hierarchy, from the first one issued by Bishop Carroll in 1792, down to perhaps the greatest one of them all, the joint Pastoral issued at the close of the Great War, without fully recognizing the fact that no other group or section of Americans has more fully identified itself with the promotion of the fundamental principles of the American nation than the leaders and members of the Catholic Church.

It is always hard to realize, when we are considering the active labors of great men and great societies, and are in danger of being overwhelmed by the number and importance of their works, how all those works, how-

ever physical, material, political, or social they may be, in reality proceed from and are guided by intellectual and spiritual forces. Few of us recall when we look with wonder, admiration and awe upon such buildings as St. Peter's at Rome, or the Woolworth Tower in New York, how they existed first as dreams, unembodied ideas, in the minds of their architects, and how they only came into material existence through mental and spiritual processes of prayer, inspiration, and ordered thought. And so when we look at Leo's prodigious world activities we may but we should not forget that his intellectual labors, his interest in the arts and sciences, and in philosophy, and in the study of the forces that are the springs of modern problems, the relations of capital and labor, for example, were as intense and produced results perhaps even more important than his executive and diplomatic efforts. His great encyclical letters began the modern restatement and application of Christian philosophy, and of Christian principles as applied to all the main social problems of our troubled age. He gave his most powerful support to the reformation of the study of history on scientific lines. He established the Vatican Observatory. He initiated the Biblical Committee, to guide Catholic students of the Scriptures, in the year before he died, which was the year 1903.

X

Although the heads of the great world governments, and the chief voices of the press of the world, seemed

to vie with each other in paying tributes of respect and honor to Leo when he died, and it might have seemed that he had reestablished the dignity and the proper importance of the Papacy even in the eyes of those who did not recognize its supreme spiritual authority, there was a marked reaction when Pius X ascended the throne of the Fisherman. It seemed as if it were Leo the man, not Leo the Pope, who had won the reluctant admiration of the world, and that its respect was a mood and not a conviction of mind. For there seemed to be a concerted effort to disparage Pius. Great newspapers and reviews referred to him scoffingly as a peasant—forgetting that in the Catholic Church the equality of souls in the eyes of God is not a mere abstract principle, to be given mere lip-service, but is a principle of its action, and has been ever since the time when Christ chose humble men to build His Church, and when the highly-educated and mighty intellectual genius, Paul, great as he was in the work of the Church, was second in value to the unlettered fisherman, Peter. Democracy, now everywhere on trial in the world, would do well indeed to study how and why it is that in the Catholic Church, always and everywhere, personal merit and force, whether of sanctity or in gifts of mentality or leadership, count for more than wealth or rank or the accidents of birth. Two of the great modern Popes, Leo XIII and Benedict XV, were of aristocratic status; Pius X was, indeed, of the peasantry; the living Pope, Pius XI, sprang from the *bourgeoisie,* the middle class. Of Pius X there can be said what to Catholics is the

highest thing that can be said of any man or woman, short of what, of course, only the Church herself has the right to say, namely, that he was—he IS—a Saint. All Christendom confidently awaits the hour when the Church's voice will confirm the popular belief, that he even in his human life attained that union with Divinity, that cooperation of his own will with the will of God that is the supreme success of human life, which indeed it is the true business of life to attain; which, to help and guide human beings to attain, is the reason for the existence and labors of the Catholic Church.

"To restore all things in Christ," was the motto of his pontificate, and what he accomplished in the eleven years of his service as God's vicar forms not only one of the great chapters in the history of the Church in the last fifty years, but in the entire history of the Church. Those—and I am afraid that many Catholics must unfortunately be numbered among them—whose notion of a "Saint" is of a being far removed from interest in and concern with this world's affairs, and without influence upon them, miss the central fact of sanctity, namely, its intense and pregnant practicality. Saints have more real and certainly more lasting influence in this world, concerned as they chiefly may be with the world to come, than any others. Their influence, however, differs from that of statesmen, captains, kings, poets and philosophers in that it is always for good. If Pope Leo XIII was the Pope whose work began the modern restoration of the world-influence of the Catholic Faith, it was Pius X who was the spiritual

dynamo whose intense preoccupation with the interior work of the Church set in operation vast streams of power which ever since his reign have been spreading and growing and moving, as only spiritual power can do: the intellectual, moral, educational, missionary, and social activities of the Church throughout the world. During the brief time that he guided the life of the Church three of the greatest heresies that have ever threatened the Christian Faith were destroyed: Gallicanism, Jansenism and Modernism. Gallicanism, which while associated with one country, France, may be taken also to mean all tendencies and efforts to break the unity of the world-wide Catholic Church by bringing the organization and the psychology of the Church in any country under the domination and official control of state nationalism, he abolished forever by naming and consecrating nineteen bishops for dioceses in France, his own appointees, for the first time in centuries not presented or in any way designated by a government that had protected Gallicanism as a schism that would keep France apart from the Universal Church. Jansenism, that spirit and practice of a cold, unhuman, ultra-puritanical God-fearful, as opposed to God-loving, spirit which the Church has fought, especially in France, and in a particular way by means of the Society of Jesus, for centuries, Pius X met with his teachings and decrees, insisting on the frequent, even the daily, reception of Holy Communion on the part of the laity, and the early reception of the Sacrament by the little children. Modernism, that compendium of all the here-

sies, as Pius X termed it, was dealt its death-blow. He initiated the restoration of Gregorian Music, abolished the right of veto at papal elections claimed by several governments, reformed the canon law, and in many other ways, too numerous for examination, he dealt with the institutions, systems, customs and rites of the Church so as to make them more pliable, so to speak, for the employment of the rising force of the spirit which was rejuvenating the Church.

XI

When the successor of Pius X, Benedict XV, entered the Vatican the world was at war, and before that war was to run its course it might have seemed that the progress made by the Church since the dark hour when Pius IX passed away, and all the work of Leo and of Pius X, would be brought to naught. At the beginning of Benedict's pontificate only fourteen states were represented at the Holy See. The many and apparently powerful attempts carried on throughout almost the whole of the World War period to discredit the Papacy, to make it appear partisan and humanly biased, now as in favor of the Central Powers, now pro-Ally, are even difficult to remember today when just minds throughout the world recognize the fact that the Holy See during those years was not merely the principal agency of neutrality in Europe, but the one fixed point that strove for peace. The similarity if not the identity of the proposals for peace issued by

Benedict XV and later made the basis of the armistice proposals of President Wilson, is obvious to any fair mind. The outline of his plan for the League of Nations, if adopted, would have obviated, it is probable, the difficulties with which the present League is embarrassed. But in spite of all misrepresentations, the truth did become apparent, and before Benedict died, worn out by his incessant labors and responsibilities, twenty-six nations officially recognized the world-wide moral influence of the Catholic Church through their representatives at the Vatican.

With Benedict's pontificate is associated momentous activities of the Catholic Church in the United States. These are too fresh in our memories to need more than mention. Of what was suffered, what was borne, and what was accomplished in spite of all hardships, sufferings, dangers, death itself, by the Catholic army and navy chaplains, in that supreme service rendered by the Church to its men in arms, there is one present here tonight who might, if he would, relate the adequate account. For when Pope Benedict desired to place the direction of the army and navy chaplains in the hands of one whose competence for such a high and awful task had already been proven by many labors for the Church, he turned with a confidence more than justified by the results to the Right Reverend Patrick J. Hayes, then auxiliary Bishop of New York, now our Archbishop, and even better known as the Cardinal of Charity. The work accomplished by the Knights of Columbus at home and abroad, and by the Committee

on Special War Activities of the National Catholic War Council, which was the hierarchy of the United States, organized to unite and direct all Catholic efforts to help the government, needs no rehearsing now. Catholics again, as always in the past, gave proof to their country that they knew their duty, and they did it to the full. Their achievements are written into the history of that dreadful period. And out of those days of stress and storm, of blood and tears, there came two great good things. The first was the establishment of solidarity as citizens and better relations as neighbors among Catholics and non-Catholics of all faiths—save only with that minority, always to be found, which is more noisy than numerous, and more of a nuisance than a menace, which nothing seems able to shame from bigotry and prejudice. The second good thing was a closer unity among Catholics themselves; a beginning at least of national cooperation.

XII

The reaction from the blind and bitter unfairness with which the Papacy had been treated in the first years of the World War, and which, as I have said, set in before the death of Benedict, continued with the coming of our present Pope, Pius XI. On the passing of Benedict there was a universal expression of regret and appreciation not only on the part of peoples in different nations, but on the part of governments also; moreover, there was a marked difference from what had happened after the deaths of Leo XIII and Pius X, in

that the present Holy Father was welcomed and acclaimed universally, by governments, by the peoples, and by the press, and there was no dissenting voice on the part of any sect, whether in the name of religion, philosophy or science. The true scholars of Europe, the men of research in many sciences, had had the happiness to know His Holiness in his earlier career. For the first time since 1870, the Papacy now has the entire support and protection of the Italian Government. With this happy tranquillity at the center of the operations of the Church—although still there remains the ultimate settlement with Italy to be effected—our Pope today may bend his energies towards dealing with the world-wide problems that remain: to the war upon the Church going on at our very doors, in Mexico, for example: a flaming reminder of the fact that that "Peace of Christ in the Kingdom of Christ," which is our Pope's motto, is still an ideal rather than a reality. But always it is that ideal towards which, through his institution of the Feast of Christ the King, and through each and every action of his pontificate he would lead us. The Holy Year of Jubilee was such a reminder, and such an agency. So, too, his unceasing efforts, in which our country is so deeply engaged, to bring about the reunion of the separated churches of Russia and other parts of the East with Rome. So, too, the International Eucharistic Congress, held in our own city of Chicago but a year ago. So, too, the reorganization of the agencies of the Propaganda, of the missions throughout the world. So, too, the numerous canoniza-

tions and beatifications of the servants of God that have distinguished his pontificate—including that one who lived in our own times, during those fifty years we are so roughly sketching, as a proof that even in the most material of ages, in a time when the things of this world were sought after as never before, sanctity could still be gained, was still the most real and beyond all things the most precious prize of life—Teresa of the Infant Jesus, the Little Flower.

XIII

Dealing, as we are, with fifty years of the Catholic Church, and barely managing even the roughest outlines of that tremendous story through sketching the figures of the Popes, it is obvious that even the lives and achievements of the mightiest of other Churchmen who have distinguished the past half-century cannot be dealt with—even such figures as Mercier, Manning, Newman, Gibbons, von Ketteler, and many, many others. But if what I have just said is true, namely, that the Catholic Church to-day must battle in the arenas of scholarship, history, science, philosophy, in the schoolrooms, the universities, the libraries, and the press—by all the means of communication between mind and mind—how can our thoughts help but turn to that man whose work in our own country has prepared us for just this thing; that man whose far from completed service in the Society of Jesus has covered the half-century with which we are dealing, the first editor of our first and leading national Catholic weekly

review, "America," co-editor of The Catholic Encyclopedia, and now of the Encyclopedia of Universal Knowledge, author of many books, inspirer of movements, Father John J. Wynne!

I know, and you know, that Father Wynne would be the last man in the world to desire to have credit given him for the founding of "America," and of The Catholic Encyclopedia and the Encyclopedia of Universal Knowledge. I know and you know that to his collaborators in those enterprises—to the Right Reverend Thomas J. Shahan, Rector of the Catholic University, and Monsignor Edward A. Pace, of the same institution, and to those names which as a layman, and because they are laymen, I mention with particular gratification—the names of those three great champions and leaders of Catholic intellectualism, the late Dr. Charles G. Herbermann, Dr. Condé B. Pallen, and Dr. James J. Walsh—and also to the thousand and more collaborators in every part of the world without whose cooperation the work would have been impossible, he would not merely yield, he would bestow full and, indeed, I doubt not, the chief credit. But we also know the effect produced by Father Wynne's famous pamphlet, "Poisoning the Wells," in which he proved beyond peradventure of a doubt that the task of enlightening the modern mind, whether Catholic or non-Catholic, with the truth concerning the Church was impossible when the encyclopedias and reference works and current histories, the wells to which we go seeking truth, were full of falsehoods,

half-truths, insinuations, distortions of truth, concerning the Church; and we know how from that trumpet-blast proceeded a stirring of Catholic intellectual energy that already has produced abundant good results; and, still further, we know that in the truest sense Father Wynne's work has but begun—it belongs not only with the fifty years that are past but with the bright future to which they are the prelude. And he who leads us to the future, Pope Pius XI, is also a scholar, a man of science, a writer, an intellectual leader. He has rallied us behind him under the protection of Saint Francis of Sales, the patron of the press, of all Catholic writers. And we, Bishops, priests, religious men and women, and the laity, we, who are the Catholic Church, move forward with him, and with him we seek the peace of Christ in the Kingdom of Christ, not only for ourselves, but for all mankind. And forward, still forward, must we go. For our Church is today positive and powerful as she has not been since the days of the Roman Empire. Our position to-day is indeed not unlike our position then. We are a minority, leavening, if we can, what is mostly a pagan world; a world that has dropped the sword, and maintains no arenas of physical persecution, but whose philosophy and practice of life are almost identical with those of the old pagan dispensation. Our separated Christian brothers for the most part have abandoned the quarrel with us; those sects that are in any part Christian seek unity among themselves, and the remainder drifts rapidly into pagandom.

XIV

One more thing, and I am done. Forgive me if it is partly personal. But all Catholics are witnesses, in greater or lesser degree, perfectly or, alas, that it should be so, most imperfectly, sometimes, alas again, altogether failing, to what we believe. And I believe that with my own eyes I witnessed the very symbol of the truth of what I say, the truth that the life force of the Church is resurgent to-day with mighty energy. I was in Rome four years ago when Pius XI was elected. I was one of the enormous multitude that stood in the rain in the packed Piazza of St. Peter's when he came forth to the exterior balcony of the central church of Christendom to give his blessing to the world and to the city. From time immemorial the Popes, when elected, have made it their first affair to give that blessing. Before the capture of Rome in 1870 they would go from church to church in the Sacred City, freely, generously dispensing the blessing of the Vicar of Christ upon the children of Christ. But all the Popes since then, as a part of their policy of resistance to the usurpation of their just rights were, as the phrase goes, prisoners of the Vatican, and the great blessing was given inside the Church of St. Peter's. But now, our Pope came forth. Beneath him stood, with uplifted eyes, that multitude, in which were represented all sorts and conditions of mankind, all nations and races, all faiths, all philosophies, all the problems of humankind. I use my words advisedly. Rome at that time was filled not

only with many thousands of visitors and pilgrims from all the world, but also there were a number of varied conferences proceeding there; a congress of financiers, a meeting of scientists, another having to do with education, another with art and archæology, another with agricultural problems. The World War was over; yes, the physical world war was over, but the even greater World War from which we have not yet emerged was on: the spirits of anarchy, of bolshevism, of mindless materialism, of lewd paganism, of sordid commercial profiteering at the expense of the war-shattered peoples of the earth; these spirits and others like unto them were abroad in the earth. Without being too fanciful, I think I may say that the crowd in St. Peter's Piazza that morning was like humanity itself, was representative, as if they were chosen actors in some vast mystery drama, and that drama at a crisis—a crisis wherein the children of men, whose idols and false gods had failed them, now, at the beginning of a new day, after a night of foul blackness and death, turned once again to God, and asked Him for a sign of hope, of faith, of love—and above them, moving forward to help them, the whole Church moving with him, God guiding both, the Vicar of Christ blessed them, and traced above them that Cross the following of which is the one hope of the world.

THE INTELLECTUAL ACTIVITY OF THE CHURCH

RT. REV. MONSIGNOR EDWARD A. PACE

VICE-RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

Your Eminence, Father Wynne, and Friends:

That the Catholic Church during the past half-century has engaged in many forms of activity is sufficiently clear from the statement of the previous speaker. Mr. Williams has mapped out for us the various fields into which the Church has entered and has shown us, in outline at least, the manifold results. He also has made it evident that all these undertakings were prompted by the same motive and carried to achievement in the same spirit. Diverse as they are in respect of agency, method and means, they none the less converge upon one high purpose and its fulfilment.

Humanly considered, this has been effected through a differentiation of function. As St. Paul long ago pointed out, all the members of the Church have not the same form of activity. Each, according to his gift, has his own line or sphere of utility. Each, generally speaking, finds within that circumscribed field abundant scope for his energy. There are some, however, who seem called and competent to cover a wider range of activity and to accomplish good of various kinds. Instead of reducing their efficiency by diversity of undertakings, they rather gain new power and transfer it with increasing effect from one activity to another.

So it has been with Father Wynne. Variety of interest has led him through many careers, and in each he has found not only success but inspiration for larger enterprises, and courage to carry them through. In

ways that are known to few he has entered, helpfully, into the lives of many and given them the benefit of his wide experience. For the greater number, however, he is a thinker, a scholar who has gathered knowledge from various sources, cast it in the fashion of his own reflective thought and distributed it for the common benefit. He represents in a special manner the intellectual activity of the Church.

It is fitting, then, and quite in accord with his own preference, that on this occasion, we should single out for emphasis those phases of her achievement through which the Church has contributed during the last half-century to the advance of knowledge and the intellectual progress of mankind. And it is the more appropriate because in his whole career Father Wynne has striven to make known this aspect of the Church's life and to secure for it a fuller appreciation.

II

Intellectual activity is no new thing in the Church. It is part of her tradition. It is implied in the command to teach given her by the greatest of Teachers. Its form and direction vary from age to age. As the individual mind, preserving its essential power of thought, has its content modified continually by its environment, so the Church, holding fast the doctrine of faith, presents its meaning anew in terms intelligible to each generation. This she has done in the last fifty years. Amid the rapid changes of theory and speculation which mark this period, the Church has recognized that craving for

deeper knowledge and more abundant life which are the driving forces in human nature. She has noted its growing intensity and its partial gratification. She has seen, too, as she has seen for twenty centuries, that the advance of knowledge and the spread of its application to our needs either leave untouched or render more complex the ultimate problem of man's existence and destiny. It is not merely that a synthesis or completely-unified knowledge has become increasingly difficult. The more significant fact is that men have come to regard truth as a purely relative affair, as changeable as the minds that are supposed to seek it, and therefore a rather poor return for the intellectual activity expended upon it.

This makes it more needful to understand clearly just what value the Church attaches to the intellect and its products. When we say that an individual scholar, or a group, or a nation has displayed intellectual activity of a high order, or of no order at all, we are fairly sure of being understood. But what can be meant when one speaks of such activity in connection with the Catholic Church, or, for that matter, with any religious organization? If religion is simply a living by faith, it has no need of thinking: the will to believe is enough. If, again, religion is only an emotional something, it sweeps reason aside, heedless of doubt and contradiction. To be consistent, then, the Church, it would seem, must stay within the bounds set by her avowed purpose and leave intellect to shift for itself—which, of course, is what she never thought of doing.

The Church cannot hold aloof from the world's intellectual movements because her doctrine has to come in contact with the thought of every age. Since it calls for a reasonable acceptance, it must be presented and certified in forms that appeal to intelligence. It must counter with argument when its soundness is questioned, and, in arguing, conform with the requirements of logical thinking. The obedience of faith implies humility, but no humiliation.

How the truths of religion have been set forth and upheld in our time can be readily seen in the writings of a Newman, a Manning or a Gibbons—thinkers whose scholarly attainments were fully in keeping with their exalted position as churchmen. In this field the laity also is represented by Ward and Veuillot, by historians such as Allies, Lord Acton and Pastor; by archæologists among whom De Rossi is preeminent. What the Church in this country owes to John Gilmary Shea we are just beginning to realize. It is no less a debt than that which Ireland acknowledges to Justin McCarthy, Germany to Janssen, Spain to Menendez y Pelayo, Italy to Cesare Cantu.

III

The study of the Church, her doctrine and history naturally engages the attention of scholars who profess the Catholic faith. It also has attractions for many who are not of this fold. Treating the same subjects from different, or even opposite, points of view, it is not

surprising that their results should disagree. On the whole, however, it may be said that among scholars of the highest rank there is an increasing tendency to set prejudice aside and to take an objective view of the facts. Doubtless, it was in recognition of the truth-seeking spirit that Leo XIII threw open the Vatican archives to students of history, irrespective of creed, and it is well known that they have pursued their investigations under the same roof with the Pope of Rome without fear of being molested.

Those who have walked in the Vatican gardens will recall a dome, much smaller than that of St. Peter's, and used for a different purpose. In that observatory, Secchi, the astronomer, mapped out the heavens and studied with success the problems of stellar chemistry. He was a Jesuit priest.

In another garden, enclosed with monastic walls in an obscure town of Moravia, an Augustinian monk takes time from his prayers and his troubles with tax-collectors to plant sweet peas and study the production of constant forms among hybrids. His results, published in a local paper, lie buried for years. To-day, the name of Mendel is familiar to every biologist.

Next door to a tannery in a French village a man was born one hundred and four years ago this December. Growing up, he became interested in chemistry and later in silk-worm diseases, chicken cholera and hydrophobia. Of him it has been said, and William Osler endorsed the statement—"He was the most perfect man who has ever entered the kingdom of science." Of

himself he said: "The more I know, the more nearly is my faith that of the Breton peasant. Could I but know all, I would have the faith of a Breton peasant woman." So spoke Louis Pasteur.

Such men, it is true, belong to no one people. Their achievements become the property of mankind. They are honored by all who appreciate scientific attainment, regardless of nation, party, or creed. Hence, too often, the significant lesson they give is overlooked—the fact, I mean, that they were loyal to their religious convictions. Not mere reporters, but makers of science, pioneers in unexplored fields, they knew by personal experience the principles, the methods and the possibilities of error which their work involved. They saw clearly the difference between fact and established law on one hand and hypothesis or far-fetched speculation on the other. They were competent, each in his own field, to estimate results and define the bearing of these on problems of wider import. They could doubt and criticize and withhold assent as shrewdly as any of their fellow-workers. For them, too, it would have been easy to drift with the current of any prevailing -ism or opinion. And yet they clung to their Catholic belief. That is the significant fact. Explain it as we may on psychological grounds, call it if you please a phenomenon, or an idiosyncrasy: in any event it cannot be set down to ignorance or brushed aside as a symptom of intellectual atrophy.

These men of science had little need of disquisitions on the harmony, and less use for diatribes on the con-

flict, so-called, between faith and reason. They had the harmony within themselves. They lived it. And because of it, their thought waxed stronger and their questioning of nature bolder and ever more searching. Yet withal their success made them modest. As the grandeur of nature opened to their view, they realized that the Author of nature must hold within His being depths of wisdom beyond the reach of created intelligence. If it was reasonable to trust their own interpretation of nature, it was surely not unreasonable to accept God's revelation concerning Himself.

For this type of intellectual activity the Church has profound respect. In it she recognizes a singular gift. In its achievements, its approaches to truth, its contributions to human happiness, she rejoices exceedingly. But she does not exaggerate their meaning. She does not point to even the most fully-established theory as evidence of the truth she was commissioned to teach. Least of all does she commit herself to this or that doctrine of science. Her experience forbids. She has seen too many "incontestable truths" not only contested but utterly condemned and cast away. At this very time, she witnesses an upheaval of thought which threatens the stability of what but yesterday was regarded as the bedrock of physical science.

Out of present confusion, we may hope, order will somehow emerge. Science can afford to wait, to bide its time, if any such there be. Meanwhile there is a moral life to be conserved, right to be maintained, and souls to be saved. These are the interests with which

the Church is primarily concerned. The earth is not likely to stop moving until we have decided what gravitation is. Nor will the Church suspend her teaching of truth until scientific discussions are brought to a close.

To another form of speculation the Church gives constant attention. When thought turns from the outside world to take account of itself, to question its own processes, its ability to attain knowledge, the nature of truth, the existence of a moral order, the existence of God Himself, of a soul in man and its survival of bodily death—when problems of this sort are under investigation, it is no longer science that we are dealing with, but philosophy, or, better perhaps, a multitude of philosophies. For if the intellectual activity of an age is in direct ratio with the multiplication of systems, then the last half-century surpasses all that went before. Philosophic thought has been stimulated to a point at which Descartes would find it difficult, and probably useless, to persist in his famous *Cogito*. And if one may paraphrase a well-known statement regarding the fate of psychology, one may say that philosophy first gained the world, then lost its soul, and now knows not whether it have either.

IV

It was high time, therefore, that something should be done to restore order and balance in men's thinking about ultimate problems. Not for the sake of theology alone nor in defense of any peculiarly Catholic teach-

ing, but to rescue philosophy itself, an infusion was needed of principle and method that would both quicken thought and give it power to deal with new problems. This was the motive that led to the restoration of Scholasticism.

It was a brave undertaking. When Leo XIII published the *"Æterni Patris,"* comparatively few, even among the historians of philosophy, had any close acquaintance with Thomas Aquinas. Fewer still had ever imagined that his ideas could have interest or value for the modern mind. To some it even appeared that the proposed renaissance was such as Nicodemus surmised when he heard that he must be born again.

Now the Pope had foreseen all this. He understood that "medieval" was a term of reproach, that progress permits of no backward turn. He also knew that thought itself had already turned backward—in the sense that it was wrestling with those fundamental problems for which the Scholastic philosophy had provided a solution. Scholasticism itself had been a rebirth. It had given new life to the best products of pre-Christian philosophy. If these, with their penetration and comprehension, had been used to good effect in expounding the truth of revelation, it was reasonable to hold that they would also serve as a means of interpreting the facts of nature, life, and society.

Leo XIII lived to see his hopes, in large measure, realized. During his pontificate, which lasted through the first half of the period we are considering, the neo-Scholastic movement was fully organized. The study

of St. Thomas was taken up with vigor and enthusiasm by philosophers and theologians alike. It gave definite aim to the work of seminaries and universities. And it opened a new era of intellectual activity in the Catholic Church.

Under Leo's successors and with their constant encouragement, neo-Scholasticism has carried its principles into all departments of knowledge. It has applied them in solving problems which, in form at least, are of recent origin, and today it is recognized not merely as a revival out of the past, but also as a factor to be reckoned with in the discussion of present-day questions.

Wheresoever it laid its hand, it found plenty to do. It found, to begin with, that philosophy, in its efforts to purify its basic concepts, had almost swept them away. It had criticized itself to a shadow. And there was no device left to determine whether the shadow itself was inside the mind of the critic or without. The first task, then, was to reaffirm and rehabilitate those ideas which make philosophy possible, to rebuild where Hume and Kant had torn away, and to supply a sure foundation for the genuine acquisitions of modern research.

Science, indeed, had gone on its way rejoicing in its own success, and not wasting much sympathy on the impoverished state of philosophy. The latter, in sore distress, turned for assistance to science—with the result that usually comes of too much borrowing. The creditor soon took possession of what remained. Phil-

osophy became "scientific," not as the arbiter of principles or the interpreter of results, but as accepting within its own domain the methods and criteria which science had developed. Hence, the further task of establishing boundary-lines that would permit of free communication, and yet guarantee to each of these great divisions of knowledge possession of its proper territory.

The power of science is drawn in large measure from mathematics, which serves both as an instrument of research and as a training in accurate thinking. Thus exact measurement, quantitative results, and, conceivably, an all-embracing formula or a single equation are the ideals worth pursuing. And surely, for the physical sciences, nothing better could be desired. But in the life of man there are things which cannot be reduced to mathematical terms. There are interests and cravings and satisfactions which no calculus can determine. There are great thoughts without volume, lines of conduct without length, breadth of view and of sympathy which no system of coordinates can ever express. Call them values, if you will: in any case, what makes them worth while or worth seeking or worth having is their *quality*. This, of course, is obviously true of moral ideas and relations. It is only in figures of speech that we talk of degrees of goodness, of weighty considerations, scales of justice, square deals and pointed remarks. The quantitative terms, through metaphor, take on a qualitative meaning.

So far as it surrendered to science, philosophy found neither inclination nor opportunity to develop that

discipline which is of chief importance for life. As compared with logic and psychology, ethics has made but slight progress. There is no room for it in a mechanistic philosophy, or in any system of thought that discards freedom of will as an antiquated notion. If, to think of man as he really is, we must see in him only a physico-chemical engine, then moral relations are impossible because there are no moral beings among which that sort of relation could obtain.

V

Here, I venture to say, is the principal task of neo-Scholastic philosophy. Here is a field in which Aristotle and Aquinas have no equals and few rivals. There is no other upon which intellectual activity can be so fruitfully expended. And the time is ripe. There is need as never before of clear and resolute thinking to determine and make evident the nature of human rights, of duty and freedom, authority and law. Theoretically, it is well to hammer away at the problem of knowledge and to find out what logic really is. Interesting also are the space-time questions and the determination of the threshhold of consciousness, should any conscious psychologists be left in the world. But if philosophy is to have a bearing on life, it must handle and solve just those problems which are beyond the reach of mechanical science. If it cannot dictate scientific procedure or evaluate the results of investigation, it can teach men how far and to what purpose the

power which science supplies may rightly be employed. Failure to do this will prove to the world at large that those scientists are correct who regard the study of philosophy as a useless though probably harmless occupation.

Among those who still pursue that study, and stoically bear with ridicule or reproach, there are some who acknowledge that philosophy has suffered for want of a synthesis. It has not been possible to bring together in one coherent scheme the multitude of facts and their endless varieties. Science has heaped up the materials so fast that no builder is able to put them in place, or even to plan a structure into which they can be fitted. Now this is precisely where Scholasticism has the advantage. Its leaders may well admit that it provides no technical means of research, no laboratory methods or rules for analytic procedure such as science requires. On the other hand, they properly insist that they have a framework into which, without twisting or forcing, they can set the ascertained facts. The difficulty which they encounter is in getting scientists to agree on what is securely established, and what is the real scientific explanation. With propriety, therefore, these Scholastics suggest that the scientists might spend more time in putting their house in order, and less in upbraiding philosophy or mocking at its sterility.

In philosophy, as every one knows, there must be a First Something. Out of downright nothingness, an absolute zero of being, no stretch of imagination nor any theory of evolution can get things to issue. They

cannot pull themselves into existence. The great question is: what sort of Being was there before the others started? Strictly and literally taken, the word "atheism" is but a collection of four consonants and three vowels. So is "atheist." The species does not exist. No man in his senses ever denied or now does deny that there is an Original Being. What men dispute about is the nature of that Being. Christian philosophy says it is intelligent and calls it God—*Theos.* So-called atheism will have no God, but calls First Being by the name of Matter. And thereupon it proceeds to invest its atheistic God, with eternity, activity, productivity and all the other attributes of the Christian God, save only personality and what personality implies. Now the atheist, as he chooses to be called, admits that he is intelligent. Consequently, either he has high esteem for the matter from which he descends, or he is altogether without conceit and pride of ancestry.

The atheistic position is one extreme; at the other is found the doctrine that God is all things, and all things God. For Pantheism there is no supernatural, since nature cannot be above itself. There is no problem of evil, because what we hold asunder as right and wrong, God joins together in Himself. Immortality there is—in a sense—the absorption of the individual soul into the ocean of Infinite Being.

Between these opposite poles of thought, Scholastic philosophy traces a *via media,* a middle course wherein due account is taken of the partial truths underlying

each of the extremes. This is not eclecticism. Much less is it compromise. It is adherence to the straight line of principle from which the extremist theories swing off, now in one direction, now in another. This moderate course neo-Scholasticism takes between realism and idealism, materialism and spiritualism, mysticism and rationalism, in a word, between the various exaggerations which result from over-emphasis of fact or concept or philosophic method. This evidently is a task difficult at once and necessary. To accomplish it, there is required not only an intimate knowledge of Scholastic doctrine, but also a familiarity with the whole range of knowledge which has been made accessible through seven centuries of thought and research. There is, however, fair promise of success—in the number of those taking part in the movement, the literature it has produced, the prominence given it in universities, academies and learned societies, the recognition it compels from those who watch it with critical attention.

That the movement has progressed is due, in the first place, to the impetus given it by Leo XIII and to the earnest cooperation which he secured. Among those upon whom he relied, there is one whose name is held in benediction by all lovers of mankind. For when we speak of Mercier, it is not Louvain alone nor Belgium nor even the Catholic body only that rises in acclaim. It is the civilized world. His philosophy indeed is written down in books. But its fullest expression is the man himself—a synthesis of intellect and character, of

scholarship and religious faith, which marks him as the worthy interpreter of his master, St. Thomas Aquinas.

If productive scholarship is to confer its whole benefit, its products must be distributed. If it is to continue and improve, a new generation of scholars must be trained who shall profit by the labor of their elders and carry it on to further acquisition. In a word, teaching, as distinct from research, is an important phase of intellectual activity. Education transmits our spiritual inheritance with such additions as we have been able to make in the sphere of intelligence; it is the reproductive function.

VI

In her educational work the Church has not enjoyed on the part of other systems that friendly cooperation which brings together Catholic and non-Catholic scholars on the higher level of scientific research. In her judgment and her continual practice, education, properly understood, is something more than a development of intellectual activity. It is direction—a guidance in the use of the power so developed and of the knowledge acquired in the process. In its own interest, the educating agency, be it home or school, Church or State, if it act wisely, will do its utmost to ensure that education produce those qualities which are essential to upright living in public and in private. From the Catholic point of view, religion is the basis of morality,

since it inculcates the performance of duty towards God and the fellow-man. And the need of the moral sense becomes more imperative as the intellect is sharpened and the ability to do is increased.

Herein lies the one sufficient reason and justification of the Catholic school. Pursuant to this aim, the Church maintains, wherever possible, a system of education which, in principle and in effect, is a synthesis —of greater practical importance for individual and social life than any that philosophy can construct. For if tomorrow some master mind were to give us a completely unified knowledge in terms that all could understand, we should still have to answer the question —how shall I, possessed of this knowledge, consistently live; and wherein shall I find the ultimate value of living?

Were this the fitting occasion, much could be said of the growth of our Catholic system during the past five decades. Statistics could be furnished showing the increase in number of elementary schools, colleges and universities; showing also the cost, not in money alone, but in sacrifice and struggle on the part of our people. The facts, however, are generally known and, to some extent, appreciated. What I deem more worthy of your attention is the attitude of the Church toward education as a whole, that is to say, as a form of activity at once intellectual and social, or as it has been appropriately termed, the place of education in human experience. It is useful, all agree, and therefore the teacher renders service of value. It is indispensable for

the public weal, for progress and civilization, hence the teacher wields, for good or for evil, a mighty influence. In dignity, his office is unique; in opportunity, beyond compare. All this the Church admits, or rather, most firmly maintains. But, for her, education has a still higher meaning and the teacher's profession a more exalted position. Both are sacred, the work itself and, likewise, the office of him who does it. To educate is to guide the development of minds created by God and destined to partake of His life. To teach is to cooperate with Him who enlighteneth every man coming into the world. Hence the honor which teaching implies. Hence also the responsibility—not to men alone or to the children of men or to human society, but to the Creator, the Author of knowledge and the Giver of the power to know.

With this estimate before us, it is easy to understand the action of the Church in approving so many religious orders whose chief purpose is Catholic education. Theirs is a consecrated task. To its accomplishment they devote, without reserve, talent and energy and life itself. Unselfishness they teach by personal sacrifice, and loyalty to truth by faithfulness to its supreme Source.

Such activity is, in the highest sense, intellectual. If it does not bring to light new facts in the order of nature, or revise any concept of philosophy or clear up historical problems, it does that which is greater still and on which the doing of these other things essentially depends: it trains men and women to rule themselves,

to help others and to obey law, human as well as divine. The products of intellectual activity can be tested in many ways: scientific theories, by further investigation: philosophic speculation, by keener criticism; educational systems by the demands of social existence and progress. The application of these normal tests implies largeness of view, dispassionate judgment, community of interest and aim, readiness to adopt the better things wherever these are found and by whomsoever they are proposed.

Then again there is a test of the ruder sort—violent in its application and drastic in its methods—yet sometimes, by reason of its thoroughness, more convincing than the calmest argumentation. This logic of events, in the recent past, has reached some notable conclusions. It has shown that knowledge can be efficient for various purposes, destruction among them; that philosophy, the love of wisdom, is not always the wisdom of love as between nation and nation; and that education is no sure guarantee of respect for rights or of action in accordance with justice. Now that the lesson has been given, we may as well accept it and turn it to profit, and thereby make a repetition of it impossible. There is a pragmatism of common sense which bids even the wisest to learn by experience.

Normally, however, intellect is at its best amid quiet surroundings. It is more likely to discern the truth and to see things in proportion when it enjoys the tranquillity of order, and this, in turn, is secure only when social relations, in theory and in fact, are duly adjusted.

Religion also, which establishes man in right relationship with his Maker and with his fellow-beings, prospers where goodwill prevails and where conquest of self is esteemed the chief victory. A social order, supported by intelligence and religion, provides, through its stability, the most favorable conditions for the manifestation of mind and the advancement of knowledge.

The Church, accordingly, has used the whole power of her influence and organization to maintain or restore normal social conditions. Through their encyclicals, Leo XIII and his successors have insisted that family life be preserved in its pureness, that the rights of every man be respected, that justice unite with charity to make secure the foundations of order, peace and prosperity. In these pronouncements, the Popes were not theorizing. The Church herself is a society—established, organized and governed with a wisdom which is not of man's conceiving. If the world be really in earnest about its own reconstruction, it has not far to look for a model.

In her manifold activity, the Church presents a synthesis which neither multiplication of facts nor increase of knowledge can bring to confusion: a synthesis of reason with faith, of outward form with inward meaning, of individual action with social welfare, of theory with life, and of life in its passing phase on earth with that which is eternal in heaven.

The ultimate explanation is to be sought in the Founder of the Church and His purpose. Her activity is simply an expansion, through time and through

human agencies, of the life and the spirit of the God-Man—of the Word who emptied Himself, veiling His glory that He might draw to Himself all things—the final synthesis and fulfilment.

RETROSPECT

REVEREND JOHN J. WYNNE, S. J.

Your Eminence, Right Reverend Bishop, Reverend Moderator of the Xavier Alumni Sodality, the Honorable Judge, its President, Members of the Sodality and all their welcome Guests, Clergy and Laity, assembled in this Academy:

If I use this chair for support it is not because of the infirmities of age which are often the lot of jubilarians, but because I am overwhelmed by all that has occurred here tonight; by the many tributes of esteem and affection, of which I wish I were worthy; by the special blessing of His Holiness, Pius XI; by the splendor of this audience in the benign presence of His Eminence Cardinal Hayes, of his faithful Achates in the government of this diocese, Right Reverend Bishop Dunn, all so profoundly impressed by the marvelous story of a half-century's progress of the one institution on earth which thrives by opposition and conflict, the Church of God.

It is scriptural and, therefore, highly proper to celebrate the completion of fifty years in any sphere of life. A half-century of membership in an Order, which has such an enviable record as one of the vanguards of the Church in all her conflicts for the past four hundred years, is surely something to celebrate, reviewing the years, now terminating in this Jubilee, garnering the wisdom that should come with years thus spent. I feel deeply indebted to the speakers who have reviewed as best they could in such brief time the history of the

triumphs and progress of the Church during this eventful period; for it is a period which will ever stand out in history by itself, beginning as it did in a year when progress was the slogan of the world, but to all appearances impossible for the Catholic Church; and ending now after a decade during which the world has made little progress to boast of, whilst the Church is reaping the benefit of the astounding progress it has made since 1876 and is elated with the anticipation of greater progress still.

Progress was, for special reasons, an American shibboleth in 1876. It was the one hundredth year of American Independence. The period of experiment for the existence of this nation as a Republic was considered closed. European observers, and particularly British critics, were compelled to recognize the quick recovery of the States from our Civil War. The Centennial Exposition in Philadelphia, besides displaying our resourcefulness, attracted capital which was the means of developing industry and this in turn soon drew to our shores the enormous influx of immigrants who were seeking release from impoverishment and unendurable political conditions in the Old World. Fortunately for the young people of this country, they were still capable of being moved by the inspiration that stirred men everywhere, and of feeling that they must do their part, that they were responsible for promoting the world's welfare, since evolutionary theories had not as yet led many to act as if they had no free or responsible part in human progress.

II

As I look back on the past fifty years, my principal reflection is that it is a great thing to have been a member of an organization in which membership constitutes a very life, the Church of Christ, as wide as the earth and as old as our era, nay, rooted deeply in the past as far as history reaches. It is a great thing also to have been a member of a body, the Society of Jesus, whose members live on one thought alone, to cherish, maintain and extend the Church, as the veritable Kingdom of Christ, to the very bounds of the earth.

Who could listen here tonight, without being inspired by the admirable surveys of Monsignor Pace and of one whom Your Eminence must be proud to have in your diocese, Dr. Williams, showing the noble and intimate part that the Church has had in the world of action and in the world of thought! As they record the dealings of Providence in the protection and guidance of the Church, so would I look back to my very earliest years, to trace the hand of God in the actions of those who brought me into the world and nurtured me until that memorable day, or night rather, when I decided to devote my life to this Church.

My mother, from my third year, was actually my teacher, and so successful a one that my first day in school, when not yet six years old, was spent in teaching a part of the class the letters of the alphabet and another group the spelling of words of three letters. The five years I spent in that school of St. Francis

Xavier's parish under the Christian Brothers, born teachers, are vivid in my imagination today. They stressed grammar and mathematics and religious instruction, and they rarely let any pupil answer a question by rote. They had us so fond of algebra and analytical geometry that about twenty of us chose to spend most of our Sundays and holidays and many a class-day, until long after dark, working without pencil or paper at problems that were not in any of our books. I think I can trace whatever habit of order or system I have had in my work to that early special training in mathematics.

When not yet eleven years old, I was admitted to a class preparatory for college, and after two years I entered what is now known as freshman, to make the regular college course leading up to the degree of Bachelor of Arts. The College of St. Francis Xavier had already at that time acquired a high reputation for training young men for the professions. As in all small colleges, the professors could give every student individual attention. They required of us steady, earnest work in the class-room, and they gave us work that required from two to three hours of study at home. Still, I never had enough to do, though I did not refrain from the usual sports and recreation. In fact, for two years I went at night to take a business course at the old 13th Street school near Sixth Avenue, and during my final year at college I became so interested in medicine that I used frequently to go to lectures and clinics at the New York Medical School.

The past few months many of my friends have expressed surprise that I could have finished this fifty-year term still so young. I began young, and although not more talented than my companions, I had no difficulty in finishing college when only sixteen. I think it is regrettable that since then the years for elementary training have been increased beyond necessity. So far as I can gather, they are for most young people a time of retardation rather than of progress, and I devoutly hope to see the day when five or six years in the grades, three years in high school and three years in college, at most twelve years in all, will fit any of our boys and girls to enter on post-graduate or professional studies, as is done everywhere in Europe.

Some friends, who, I fear, are misled by some of the theories now spoken of as adolescent psychology, wonder how I could have decided on a vocation when not yet seventeen. Perhaps they do not appreciate that in every year of a Catholic school the pupil is taught to think, to think about his studies, about his reading, and about his conduct. If the young boy or girl be trained specially in anything, it is in making decisions, decisions about right and wrong, decisions about duty and decisions about life. I fear, also, that too often people overlook that there are two factors in deciding every vocation, no matter what it be, and that the principal one of these factors is God.

The professors and masters at St. Francis Xavier's were very distinguished men. France and Spain, Italy, Germany, Belgium, England, Canada and Ireland,

Mexico and Chile, as well as our own country, were well represented in the faculty. They took us young men seriously. They had a courtly way of conversing with us as if we really were their equals. I recall now men like Frederici, Thébaud, Ronane, Dealy, Beaudevin, Shea, Treanor, Soler, Schemmel, Casey, among the priests, and the laymen, Frobisher, Simon, Cremmins, Carey and Dr. O'Connor, whose whole lives seemed to be dedicated to our formation.

When finishing college I thought of studying medicine, but my parents thought I needed a rest, and, apparently, did not wish to perpetrate on the world a physician practising before he would be entitled to vote. It was, therefore, decided that I should stop studying for about two years, spending the time partly on the Pacific Coast, and partly in Ireland at the suggestion of Archbishop MacHale, of Tuam, who had been my mother's guardian. The prospect of a two-year's furlough did not appeal to me. At any rate, before starting it, I thought it would be no harm to make a brief Retreat, partly as a preparation for a new career, but chiefly because I wanted to accompany some of my classmates and other friends who were to make this Retreat at West Park on the Hudson.

Although not interested at first, I soon threw myself heart and soul into the Exercises, as they were called, and began thinking very seriously. On the night of the third day I remained up, seated on the eaves of the mansard roof of the residence that had once belonged to Col. Dodge, trying to decide definitely what I should

do in life, and what I should begin to do at once. It was about July 1st. The night was clear, and the moon in full glory. The fields stretching down to the Hudson were waving with wheat ripening for the harvest. The water, like a silvered mirror, was reflecting the heavens, bright with stars, and here and there the shadows of the woods on the eastern bank. No doubt the beauty of the scene occupied my senses more than my deliberations occupied my reason. It was quite near dawn when I came to a conclusion. No sooner had I written down that, all things considered, I thought it best for me to become a Jesuit, than I laughed so loudly I woke up my next-door companion. When he asked me what the laugh was about, I told him that I had just decided to become a Jesuit, and it struck me as funny that I should even think of a life like that of the wonderful men by whom I had been educated, or that they would consider me a fit subject. The choice once made, I decided to act at once and accordingly, on July 30th, I was back at West Park, where a new Jesuit Novitiate was to be opened the next day, the Feast of St. Ignatius, Founder of the Order.

III

There could be no place more suited for a novitiate. The house stood quite high on the western bank of the Hudson, about midway between the river and a range of the Shawangunk Mountains, with the Catskills to the northwest, the city of Poughkeepsie partly in sight to the southeast, and, above the roadbed of the New

York Central, the stately manors of the Roosevelts, the Rogers, the Langdons, facing us on the eastern bank. The place and surroundings were so wholesome that, although we lived in rather rude house conditions, and on somewhat meager fare, averaging for three years sixty in number, young and old, we never needed the visit of a physician. We were surrounded by the best neighbors. It is true that a group of sturgeon fishermen used to speak of us as a "priest-factory," whereas we used to envy them an avocation which seemed to us to be a legitimate part of an Apostolic life. All the others, however, besides those whom I have just mentioned, the Hollands, the Gills, the Brockmans, the Butterfields, were neighbors not only by the proximity of their homes, but by constant exchange of the nicest courtesies. The Jesuits left there in 1886, but have since returned to the east side of the river. An Italian sisterhood occupies the old site and since then the Redemptorists, the Episcopalian Brothers of the Holy Cross and the Irish Christian Brothers have built homes above Manresa, as our place was named.

Our Master of Novices, the venerable Isador Daubresse, of Flemish origin, then about sixty years of age, had had a remarkable career. He came to his official station "as one having authority." He had been preacher, professor of theology, adviser and theologian to Archbishop Hughes and Cardinal McCloskey, spiritual director of many distinguished men and women, and chaplain in several convents. He was a man of sound knowledge and wide experience, and of

a most affectionate disposition. His conferences, almost daily, were prepared with the greatest care. It was comparatively easy, not only to follow them, but to analyze and repeat on certain days the substance of what he had said some time before. We had no regular classes, but this does not mean that we were not going through a formation that was mental as well as spiritual. We had to be most particular about our reading in public. Daily we had to memorize certain passages of the Scriptures. Above all, we had to study intimately the Exercises of St. Ignatius, an epitome of all that is classic in mental training, and in sound psychology. Perhaps no work was ever written with greater precision of terms. It provides for the most orderly application of every human power, of sense and of spirit, of imagination, intellect, reasoning, judgment, and, above all, of the affections and the will. It is, in itself, a course in self-knowledge. It aims at implanting principles and forming habits which become part of one's existence. When reading the life of Benjamin Franklin, I noted the fact that he had a system of self-examination by which daily he considered what he had done in regard to certain virtues in order to acquire them progressively and solidly. He actually adopted for this the peculiar device of Ignatius known as the *Particular Examen.*

The Master of Novices used to insist a great deal on the virtue of modesty, in the old Roman sense, and in its peculiarly Catholic observance. At first it seemed to us that he was dwelling unnecessarily on external

manner or observance, and when we mentioned this to him, he very humorously answered: "Even so, some of you need that, and you may be very glad some day if you will acquire even that much." Soon we began to perceive that what he had in view was modesty as a measure of right conduct in all things, the *modus in rebus* of Horace; the *ne quid nimis* of Terence; the "Be your modesty known to all men: for the Lord is nigh," of Paul the Apostle. The mention of pagan moralists and of the Apostle in the same breath, reminds me how our Novice Master, and so many of the books we read about virtue, drew abundantly from pagan ethics to show how all Christian virtue presupposes the natural law. The Saint, Louis Gonzaga, whose bicentenary is about to be observed in Rome. had actually collected from Pliny, Seneca and Cato a small book of maxims as a guide in the practice of virtue.

These lessons on modesty went very far. It was not merely control of the senses, but control of imagination, control of judgment, and control of will. Lately it has become known that our own Washington had copied from the book by Francis Hawkins in 1640 one hundred and ten rules of conduct, which rules were all taken from a series of "Rules of Civility," or, as their compilers, Jesuits in France in 1598, styled them, *Régles du Civilization.* There was quite a difference in these rules from the rules we followed at West Park.

One thing stands out clearly in my recollection of novitiate life, and that is that there was no attempt to

form us by mould. On the contrary, it would seem as if the Novice Master wanted to form no two of us alike. In that he was wise, because wherever there is character, it is like nature; drive it out with a pitchfork, as Horace says, and still it will return. Indeed, contrary to the general impression that the Jesuit spirit, whether in the novitiate or in the college, is to repress individuality, the truth is that every effort is made to repress individualism, the vicious tendencies in nature, and to bring out the individuality, the traits that go to make personality at its best. I have never met, and I challenge anyone to produce, two Jesuits quite alike, except in personal devotion to Christ, and in love of the Society named after Him.

One cannot spend a month in any properly-conducted Jesuit novitiate without marveling at the freedom of spirit which is inculcated, and without realizing that this is characteristic of the Society. So far as there is such a thing as a Jesuit body of doctrine, as, for instance, in the treatise on grace, it stands for the freedom of the human will; or, again, as in ethics, in views of conscience and human responsibility, it insists on giving the individual the benefit of every legitimate doubt. So it is in the theories of government and of authority which have been advocated by the principal Jesuit writers on this subject, Bellarmine and Suarez. Civil authority is planted by God in the people, and vested by them in the rulers for the time being. It is often amusing to the Jesuit to read the views that some hold of his obedience. Few outside of the Society itself

realize that when a Jesuit receives an order from his superior, in case he should see reasons why the order should be revoked or changed, he is just as much bound in conscience to state and press these reasons as he is to obey.

A novitiate is a world in itself, and it is in no sense a narrow one. The external discipline is only a circumstance. We used to go down to visit some of our friends in the military academy at West Point, and they as well as ourselves used to remark the difference between our mode of discipline and their own. It often occurred to us to think that if the mode of training at both institutions could be merged and established as a code to regulate life in our colleges and universities, there would be little ground for complaint about the laxity and irregularity that seem now to prevail. There is nothing narrow in the world that is opened up to a young man by the intimate study of human nature as it is in himself without becoming morbid or too introspective, and by the study of human nature as it is generally in all mankind.

One of the good customs of Father Daubresse was to regale us once a week or oftener with views and comments such as he only could make on events of importance. It opened up for me a vista of which I have never lost sight and in which, owing to my peculiar work in life, I have never lost interest. Of the thirty novices of all ages, ranging from seventeen to twenty-seven, every one finished his two years' course with a determination to do something of excep-

tional distinction in his work for religion and for his fellow-beings. Those who began the life with me, with the exception of Father Spillane, are all now in another world. I am glad to say that everyone of them left the world somewhat better for having lived in it.

This suggests a reflection now that I am reviewing the past, viz., that I should not like to be considered as exclusively a *laudator temporis acti.* I think we who know the past should praise what there was in it of good for ourselves and others, but I feel also that it would be a sad reflection on us if the present were not through our efforts an improvement on the past.

The novitiate over, the Jesuit resumes and advances in the collegiate, that is, the classical and scientific studies which had for a time been interrupted. Instead of devoting the usual two years to review of my classical studies, I was allowed only one and I was not required to study every subject in the course. The aim of our professors was not so much to make us cover a great variety of subjects, but to acquire habits and love of study. As a sort of extra, I was expected to devote Sunday and holiday mornings to the special study of the eloquence of Chrysostom. I had the good fortune to have in this a mentor who knew his subject thoroughly, and I owe to him a great deal which has stood to me in the special work of my life. He was never tired of pointing out what he called the urbanities of Chrysostom, and the principle which he said he had learned from Schiller, that one could tell a master of style more by what he leaves out than what he puts in.

IV

It was quite a transition from the bracing climate of West Park to move to Woodstock to pursue our studies in philosophy and in science. We were to have gone to Louvain, but just at that moment the union of the New York Mission with the Maryland Province changed our destination. Although we did not go to Europe, it might be said that Europe came to us, as there were so many among the professors and among the students from almost every civilized nation on the earth. The studies which a young Jesuit makes in philosophy, science and theology are about as leisurely as studies can be. In fact, at that period he is known as a scholastic, and this word means a man of leisure. I never doubted for a moment that many, if not all, of the scholastics could do in less time what now requires seven years, but it is not so much the studies, essential as these are; it is the extraordinary friendships that are made in a house like Woodstock, and the exchanges of knowledge, of confidences, of experience, of aspirations, plans for the future, that make the life intensely useful and interesting. I had the good fortune to have two remarkable men as rectors there, Fathers Perron and Keller.

I found a good deal of spare time for reading. In my younger days I had read all the books of travel I could lay my hands upon. Now, I sought good biography, and I think I learned from it something that has frequently helped me to face and overcome diffi-

culties. I found later an expression for this bit of useful knowledge in the 13th Psalm, repeated also in the 52nd, "There they trembled with fear where there was no fear." This is said of the wicked, but it is true also of the faint-hearted. It seemed to me that all the men of whom I read had at one time or other in their lives hesitated and dreaded to make the forward step which afterwards led them on to greatness. I think the reason why men and women generally do not accomplish great things is because of their dread of attempting something beyond the ordinary. The French novelist, Bordeaux, has expressed this very well in his story entitled *La Peur de vivre.*

Now that we are holding an Academy, it is in place to mention that it was in Woodstock I first got my liking for Academies. We had Academies for music, for liturgy, for science, for philosophy, elocution and for literature. Membership for the most part was voluntary, and I remember when in a group that was intensely interested in English Catholic literature, we were reading Newman's essay on this subject, I formed a resolution that I should do all in my power to make up for the lack of a literature in English by Catholics, which he deplored seventy-four years ago. I am happy to think that we are at last on the eve of making up for this lack. The courses of philosophy and science and that of theology were interrupted by five years' teaching, at first the physical sciences, and afterwards the classics, at Xavier and Boston Colleges. In both places the students were exceptionally diligent, and

many lifelong friendships were then formed which I am still enjoying.

V

I was ordained by Cardinal Gibbons in August, 1890, and from that moment I was honored by his friendship. In after life I had occasion to be grateful to him for many courtesies and often for substantial cooperation. It is only when one looks back on life that it is possible to see the hand of Providence in shaping our lives. Cardinal Newman, in one of his parochial sermons in Oxford, before he became a Catholic, remarks how difficult it is for a soul in darkness to see what hand is leading it, but that when the cloud is lifted the hand of God becomes apparent. I do not know that I was ever enveloped in a cloud of darkness, but I do know that, looking backward, I can see what was invisible at certain times, the hand of Providence guiding me.

A short time before my ordination I was not well, and I had to anticipate my examinations and go out to rest. Again, I was ordered to take a trip to Europe and back, but I preferred to go quietly for a rest to the Jesuit villa at Keyser Island, on Long Island Sound. There, looking for something to do, I found a manuscript copy in French of Bressani's narrative of the capture and death of Father Jogues. I translated it and handed it to the priest in charge, never thinking that he was actually working for the beatification of Father Jogues. Sometime after he spoke of this trans-

lation to the Provincial at the time, the lamented Father Campbell, who told me later that it was one of the things which had decided him to devote me to the work of publishing the various periodicals, such as "The Messenger of the Sacred Heart," at which I labored nearly seventeen years, and the "Pilgrim of Our Lady of Martyrs," which was then published on behalf of the shrine located on the site of the martyrdom of Father Jogues.

VI

One of the attractions of the life I adopted was that it would enable me to put every moment to some account. In this I have not been disappointed. My work has always been so pleasant that it cannot in any sense be considered hard, but there has always been plenty of it, and I can look back on few idle moments since the day I entered West Park. Since I have been favored by being charged with what I most like to do, I have had the compensation Macbeth speaks of, "the labor we delight in physics pain." Not for the motive Milton speaks of, viz., fame, but for the sake of duty I have had to "scorn delights and live laborious days." The only hardship I have felt in this respect is that I have not been as free as I should have liked to be to indulge in the pleasures of the many friendships which I have contracted through life. Now that so many of them are here present, may I not take occasion to explain why I have not been free to do the many things I should have liked to do in return for their kindnesses,

such as visiting them or doing more for the causes in which they are interested?

The work I was assigned to do immediately after my studies was organizing throughout the country the association known as The Apostleship of Prayer. Its main object is to accustom people to pray regularly and frequently in a simple manner, to become interested in the great affairs of religion and human welfare, to take part in various Church services, and to cultivate a strong personal love for Jesus Christ. The work had been well founded before I took charge of it, but only in a limited number of centers, about 1,600, many of which were not as active as they should be. In the seventeen years I spent at it, the number of centers was increased to exceed 8,000, and they were all extraordinarily active. In fact, it was largely due to this organization that the Catholics in the United States were prepared for the act of Pius X in urging the habit of frequent Communion. It was also through the Apostleship of Prayer that the practice of the Holy Hour, which is now followed everywhere throughout the country, first met with favor.

To organize so many centers in parishes, schools, and various institutions, it was necessary that those who had charge of the work should go about teaching, visiting bishops and clergy, occasionally giving retreats to priests, communities of nuns, and students in the various grades. Their time also was devoted to the publication of the "Messenger of the Sacred Heart" and various bulletins and leaflets that were constantly issued to

keep up the interest of those who could best promote the work. As a rule, in the many things I have had to do in life, I have been favored by having the cooperation of associates who were eminently competent and zealous, but never more than when engaged in this work with, among others, Fathers Campbell, Conway, Hill, Van Rensselaer, Lamb, O'Sullivan and Spillane.

At that time we thought it better to develop the centers before attempting to magnify the circulation of various periodicals. I remember good Father O'Neill, as editor of the "Rosary," was following the inverse plan, trying to make his publication the means of developing the Rosary Society. When he found his work somewhat confusing, he came to confer with me about our methods and I proposed to him that he might apply them to developing the Holy Name Society, which was then at the lowest ebb, in fact almost a thing of the past. With Monsignor Mooney, Father O'Neill and the venerable Father McKenna of saintly memory, we met one night in the basement of St. Bridget's Church, and it was there that Father McKenna announced that he would gladly spend the remaining years of his life in reorganizing the Holy Name throughout the country—with what success by his own labors and by the aid of the young men assigned to help him, we all now behold with admiration.

It was with the greatest interest we developed what was hitherto exclusively a pious magazine, the "Messenger of the Sacred Heart," into a monthly of general interest. It became a chronicle of important

events, a choice book-review. It had its exquisite pictures, and its editorials, and it brought out many a writer who would otherwise have been unknown to fame. It accustomed thousands to take an intelligent interest in world affairs. It was this "Messenger of the Sacred Heart," which still exists and now perhaps with the largest circulation of any religious magazine, that led up to the publication of "America," which was founded with the purpose of getting Catholics to take interest in public affairs. I spent only a year at the work of establishing "America," since by that time, in 1909, The Catholic Encyclopedia was absorbing the attention of its editors and requiring every moment of our time.

There is one experience which I had as editor of these various publications and that is, they brought me into frequent and often intimate contact with men in public life, journalists, authors, and other men of affairs. I value this experience greatly, because it enabled me to get rid of many an estimate I had formed of certain people by what I had read of them, usually in the daily press, or heard from others. I firmly believe that if all of us could have personal contact with men who wield authority, or with those who exercise great influence in journalism, literature and other fields, such a thing as controversies and especially polemics, would gradually disappear, or become a negligible element in our literature. I had learned this lesson earlier, but not by actual experience. The rector of Woodstock, during my philosophy course there,

Father Perron, formerly general in the French army, had known Comte very well. It was quite amusing to hear him express great esteem for Comte's mental ability, and then listen to some of the professors, who had not known him, depreciating it.

From my experience as editor, I soon learned to adopt the policy that, before expressing an opinion, especially of those in civil authority, and of representatives of other churches, of publishers, authors, if I could get into touch with them and have an understanding, either it became unnecessary to publish the opinion, or, if necessary, to publish it in such a manner that even those criticized would be pleased. This was notably the case in regard to the settlement of the Friars' affair in the Philippines. An article criticizing the attitude of some of our public men with regard to the Friars was shown before its publication to President Roosevelt, and he it was who strongly urged that it should be published and distributed on a large scale so that the whole country might know that there was another opinion on this subject than that which had theretofore prevailed. It was true also in the case of the criticism of a certain encyclopedia which was also submitted to publishers of the work before it appeared in the columns of the "Messenger," with one result, among others, that two previous members of this publishing firm later took part in the publication of The Catholic Encyclopedia. Here, too, I should like to mention that what led me to translate the Sunday and Holy-day Masses, and, later, with Dr. Pace, the entire

Roman Missal, was a conversation with Archbishop Ireland, who, according to some, was not too fond of the Jesuits. It shows how often people act on wrong premises. He was not a man of small antipathies. At dinner in his house one evening he deplored the fact that there was no English translation of the Missal which the people could follow. He said he thought it was impossible to make one. Thereupon I told him I would try to do it, with the result that it was done and has met with great favor.

It is a pleasure here to record that in a memorable audience with Pius X, among other things, I requested him to give me a maxim or motto for "America" which was soon afterward to appear. In his humorous manner he said: "I might give you one, but will you live up to it"? I begged of him to give it so that I might try. "If", said he, "after you finish your work as editor, you can lay down your pen and say honestly 'I have never written a bitter word against anyone,' let me know and I shall send you a pair of wings." Whether it was because I could not say honestly, or that I failed to let him know, I never got the wings, but I am happy to say that of all those whom as editor I had occasion to criticize, and they were many, I never lost the friendship of one. On the contrary, criticism was often the occasion of making a friend of one whom before I had known but slightly. But once was I severely criticised, and even sharply rebuked. The critic was by far the most capable of our Catholic editors. Perhaps I deserved it. At once I received

letters and visitors, mostly priests, from all quarters urging me to answer. They were spoiling for a fight. The first free afternoon I had I took the train to my saintly (as I regarded him) critic's home and spent hours in most agreeable and (for me) enlightening conversation there, renewing and cementing a friendship which I prize very dearly.

VII

The compilation of The Catholic Encyclopedia is something I shall always look back to with the greatest satisfaction and gratitude to Almighty God. First of all, it brought me into the closest relationship with the Catholic University, creating brotherly ties with its Rector, Bishop Shahan, and the Vice-Rector, whom we have heard with so much pleasure this evening, Monsignor Pace. Dr. Herbermann and Dr. Pallen, as well as the three clerical members of the Board of Editors, used to comment on the cordial relationship this work established between the Board and the bishops, clergy and prominent laymen of this and other countries, who were substantial promoters of the enterprise, and, above all, with the thousand and more scholars in every part of the world who became our collaborators by their writing, their advice and their criticism. The work needed this vast array of cooperators, and the combined efforts of many minds, particularly at the time when the spirit of Modernism was abroad. The late Cardinal Farley showed his utter

confidence in the editors by constituting them their own censors. He left it to them even to select what they might consider crucial articles to be submitted to specialists. It would astonish a number of my friends in various churches, who have strange notions about censorship and the Index of Prohibited Books, to review our experiences and to know that not once during those years of concern about the Modernist movement did any authority of the Church even suggest a change in all that was written for The Catholic Encyclopedia. Nay, when once I mentioned to His Holiness Pius X that someone had found fault with a certain article, he replied: "Nothing of consequence; at most a fault of an expression here or there," adding, with a twinkle in his eye, "What a blessing it would have been if there had been fewer difficult expressions in the writings of St. Augustine"!

That work finished, the editors soon found it necessary to undertake a still greater work, by the establishment of The Universal Knowledge Foundation, with a view to compiling a general encyclopedia to be known as Universal Knowledge, and other works that would gradually form a much needed literature by Catholic writers.

As things are in our country, one cannot devote one's time exclusively to purely literary work. The more he succeeds in any capacity, the more he is in demand in many. Somehow my tasks have brought me prominently into relations with such organizations as the Federation of Catholic Societies; the Knights of

Columbus, particularly during the War period; the Marquette League; the Catholic Writers' Guild; various historical societies, and the Committee on Education of the National Catholic Welfare Council. For years too, at the request of Cardinal Farley, I took part in the work of the late Dr. Gardiner, for the reunion of churches, and with Dr. Silas McBee, in the "Constructive Quarterly". I did my best to act in sympathy with the various points of view of the eminent clergymen who formed our committee, but it always appeared to me that it would require years of patient, constant and devoted study on their part to agree on what manner or measure of union among various denominations they could hope to accomplish, or that the members of the various denominations desired.

I have also been singularly favored by being permitted to work in cooperation with the eminent scholars by whose labors finally has been brought about the beatification of the Jesuit Martyrs of North America, Fathers Jogues and Brébeuf and their six companions, especially with Fathers Jones, Melançon, Devine, Loyzance, Campbell, Dr. Shea, General Clark and others, and I hope that I shall be able before long to do something effective in the process for the beatification of the Lily of the Mohawks, the Indian maiden, Catherine Tekakwitha, which is now in preparation.

VIII

Some might consider that after fifty years it is time to think of withdrawing from the work of the past,

instead of starting new work for the future. For some years back I have been lessening in my activities, if only to give the younger generation its opportunities, and I plan, as the years go on, to do less and less, but St. Francis de Sales used to say that a man should always have plans for work twenty-five years ahead. Having lived to see the marvelous things recorded here tonight, I might gladly, with Simeon, say, "Now, Lord, Thou mayst dismiss Thy servant in peace," but so long as it is in my power to hope to continue in the service, even after all the glorious things that have been done, there still remains one important thing which my associates and myself hope to inaugurate, at which, in fact, we are actually working. For want of this very thing, although the progress of the Church has influenced for good the world at large, it has not influenced it in the degree or measure that would be possible if Catholics were doing their part in the literature of the language which is most extensively and most potently used in the world today. Our Catholic writers, with few exceptions, write on religion only. Not five of them command attention in general literature. Until that number is multiplied a hundredfold, we shall never be able to communicate and to impress on the world at large the principles, the traditions, the ideals, the abundance of knowledge which we possess, and we shall fail, therefore, to do our part in creating a public opinion which is the chief means of correction of the disorders which prevail in the world about us, and of imparting to others, whether they become Catholic or

not, the treasures by which we have life and have it so abundantly.

To some who think the work of the Society of Jesus is limited to certain fields, teaching, preaching retreats and missionary labors, it may cause surprise that in spite of the various works in which I have been engaged I never ceased to be a Jesuit. So far as I know, there is no limit, either in kind or in degree, to the work a member of the Order can do, if it be for the glory of God. The Society exists for the Church, not for itself. This gives me occasion to acknowledge my indebtedness to the Order and to those of my superiors, represented here by my reverend rector, who have not only permitted but encouraged me for several years to devote my energies to what I had in hand, although I might, perhaps, have been of some use in the usual fields of the Society's labors. However, to judge by the progress the Society has made during the past half-century, it has done extremely well without more of my direct assistance all that time.

In 1876 there were 21 provinces of the Order in various countries. There are now 37. Then there were 10,210 members. Now there are 19,176. Students in our schools, of all grades, all over the world, then numbered 32,243; now they equal that number in the United States alone, and elsewhere far exceed 100,000. All this increase has come despite dispersions in Italy, Germany, France, Portugal, Mexico, and in various South American countries. Jesuits are back in Italy and Germany today, and they are active, too, in France.

To enumerate the new works they have developed everywhere as missionaries, writers, organizers, scientists, would require a special academy for that purpose alone.

IX

That what little I have done should elicit so much praise speaks well for the generosity of those who bestow it. After all, it is not so much what one does as the spirit in which it is done, and what else but a spirit of self-sacrifice would be engendered by such appreciation and encouragement as I have always received? This night shall be among my most cherished memories. Since I have mentioned such memories, let me conclude by alluding to some of them. It will be a way of expressing my undying gratitude to those to whom I am deeply indebted.

First of all, there are the doctors, several of them present, to whom I owe it that I am here to-night. When five years old a doctor gave me up for dead; five hours later I came out of the trance. The Sisters at St. Vincent's have several times edified me in soul as they nursed my body back to health. Speaking of sisters, let me record here what I owe to very many religious communities of women, but especially to the one with which I have been most frequently associated, the Society of the Sacred Heart. Among my cherished memories are my relations with many prelates and priests in almost every diocese in the country, particularly with the dioceses in which I have labored

at one time or other, in this diocese with our own Cardinal and two of his predecessors, and with the Cardinals and clergy of Boston and Philadelphia, and with the Bishops and priests of Albany, with whom I have been associated in my labors at Auriesville and for the beatification of the Martyrs who died in that country, the prominent Catholic laity, men and women, who have assisted me in various enterprises, my relations with the members of many religious orders of men. A cherished memory also is my associations with many members of the press in this city, with the Regents of the University of the State of New York, with all my associates in The Catholic Encyclopedia, to whom I owe it that many consider me too youthful-looking to be a jubilarian.

And last, but not least, among my most cherished memories is this Xavier Alumni Sodality. It was but six years in existence when I first knew it. As an altar boy, I was present often at its Sunday afternoon gatherings in the Old College Hall of St. Francis Xavier, and I recall hearing Drs. Herbermann and Anderson reciting the office there. It was the pride of Catholics of the city in those days. It represented the Catholic body on important occasions, and if we are to judge by tonight's function, it is living up to its own best traditions. I knew well your first great Moderator, Father Patrick Dealy, whose peculiar standing and influence as a priest in New York has never been matched. For five years it was my happy lot to be your Moderator and to have the opportunity to witness your

affection for the Sodality as expressed so touchingly in the letter of Mr. Sayers this evening. The nobility of your spirit is manifest here tonight by the handsome return you make for the little I was able to do for you.

Mr. President of the Sodality, and members of the committee, and you, the members of the Glee Club of the Friendly Sons of St. Patrick, who, besides delighting the audience with your songs, have been the only ones to spare my modesty by not chanting my praises, I thank you, and I trust that it will be the lot of everyone who has come here this evening to honor me, your Eminence, Rt. Rev. Bishop, to receive always, for whatever good you do, as generous appreciation and encouragement as you have so handsomely accorded me.

CONCLUSION

HIS EMINENCE, PATRICK CARDINAL HAYES
ARCHBISHOP OF NEW YORK

Reverend Jubilarian, Right Reverend Bishop, and Members and Guests of the Xavier Alumni Sodality:

It is a great pleasure to be with you all tonight and to take part in the distinguished Academy in honor of dear Father Wynne on the occasion of his fiftieth year as a member of the Society of Jesus. It has been a great delight to listen to the many tributes paid to him so eloquently by the honorable President of the Sodality and by its Reverend Moderator, Father Clark. I am sure we were all pleased to listen to Father Wynne's own retrospect of his career as a Jesuit and the many intimate things he has told us about his life in the Order.

As I listened to the masterly survey of the history of the Church, and especially of the Papacy during the past half-century, by Dr. Williams, and the account of Catholic inner life, mental and spiritual, by the Right Reverend Vice-Rector of the Catholic University, I could not help reverting to the experience I had lately when, with many of the clergy here, I went to install Dr. Mitty as Bishop of Utah, and then on further to the extreme west of our beloved country. There in those great vast stretches of territory, sparsely inhabited, and in places where Catholics were comparatively few, I witnessed a spirit of faith and an enthusiasm that made up by intensity what was lacking in numbers. It aroused in me the greatest admiration, and the

firmest hope that out of those small flocks of Catholics there would some day be everywhere in that vast and delightful country numerous congregations, verifying the parable of Our Lord that the Church is like unto a mustard seed, the smallest indeed of all seeds, but growing into a vast tree.

We indeed are enjoying in this country the fruit of all the conflicts and labors of our Sovereign Pontiffs, and of our bishops, clergy and people in other lands, not only during the past fifty years, but back through the centuries. We should be grateful to all who have had any part in the great work of saving and extending the Church in other lands as well as in our own. It is a work in which everyone, whether in high or in lowly station, has had some share, and Almighty God in His good providence has given to the one whom we are honoring tonight to do a great deal here in our midst for our good and for the good of Catholics in other countries as well as in our own.

I must thank dear Father Wynne in the name of the Archdiocese for his many labors among our priests and our people. I do not hesitate to say that the Church in the United States is deeply indebted to Father Wynne for the service his zeal, his scholarship, and his defense of our Catholic position has rendered. I am sure we all bless God for having known him and for enjoying the fruit of his labors, and we trust that he may be spared still many years to continue and bring to completion the good work he is still accomplishing.

THE XAVIER ALUMNI SODALITY

IN THE CITY OF NEW YORK

"Cor unum et anima una"

The Xavier Alumni Sodality was founded in the City of New York on the Feast of the Immaculate Conception, December 8th, 1863. This date also marked the tercentenary of the parent Sodality of the Blessed Virgin Mary, the Prima Primaria, which was founded on December 8th, 1563, in the Roman College of the Society of Jesus, by John Leon, a scholastic and member of the Faculty. Leon was a Belgian, born at Liège. The parallel in the conditions which inspired him and those of our own time was stated by Dr. James J. Walsh, at the Civic Celebration on the fiftieth anniversary of the organization of the Xavier Alumni Sodality, December 8th, 1913:

> The conditions in the midst of which they were living at this time, just after the middle of the sixteenth century, are rather interesting from the standpoint of comparative history. The Renaissance had been making itself felt for something more than a hundred years. Greek ideas and Greek ideals had greatly benefited art and architecture and literature and even science, but had worked havoc with morals. Not, indeed, that paganism was rampant and had penetrated into high places and occupied the minds of all the scholars of the time, though that is often said, but only by those who do not know actual conditions; but it had carried away with it the minds of many of the lesser men of the time. Just exactly the same thing happened as in our own time. The great new learning consequent upon the introduction of the classics made many small minds think that no one before them had really known anything worth while talking about, just as in our time from the change in education from the classics to

science a great many superficial thinkers have an idea that no one ever knew anything until they came.

The consequence was the same in both cases. A respect for what was old was lost and a feeling of relaxation of the bonds of old-fashioned morality and old-time religion asserted itself. There was a modernism in both periods. Men were quite sure that they knew so much more than their fathers, and above all their forefathers, that they could scarcely be expected to accept the religion and philosophy that had been quite good enough for the old folks. Morality particularly suffered in this. Great geniuses like Michael Angelo could be as simple and devout as children, but some of the lesser fry were quite sure that the New Learning made it impossible for them to be as humbly devout as preceding generations had been. Here once more the similitude with our own time is striking. The great geniuses in science have no difficulty at all with their faith; Pasteur declared that if he could know all there was to know he felt sure that he would have the faith of a Breton peasant woman; Faraday said that we were but children picking up pebbles on the shore of eternity; Lord Kelvin declared that science demonstrates the existence of a Creator. Most of our greatest nineteenth-century scientists were sincere, simple, devout Catholics, but there are a number of scientists of lesser calibre who are quite sure that their science makes faith impossible for them.

As shown in the list which follows, the Xavier Alumni Sodality has recruited its membership from the leading universities, colleges and professional schools of the United States and other countries. Membership, however, has not been confined to college men; it is cordially extended to business men of standing who have not attended college, many of whom have been prominent in the life and work of the Sodality. The object of the Sodality is to enable its members to pre-

serve a true Catholic spirit; to form new, and to confirm old friendships already formed while at college or in business; and to engage in various fields of activity for the benefit of religion, education, charity, and other social interests.

More and more the Church authorities and clergy generally seek the cooperation of the Catholic laity. They look to organization, not social, not political, but spiritual, to give its men a sustaining motive for the good works of which they are capable and are always willing to undertake. More and more, also, conservative forces look to Catholics for safe and sound principles of civil conduct. To meet these demands of Church and State, Catholic men are required who have had exceptional training and experience to exemplify the position of the Church in all matters that concern the public welfare in education, charities, penology, labor, marriage and civic economy. This is especially true of New York and of the Catholic men who come to establish themselves here permanently, or who are obliged by their business or professional duties to come here frequently from different parts of the United States. It may fairly be said that the Sodality has in its time furnished many men who have borne an influential part in these great concerns.

The Sodality meets for Mass, Benediction and Communion-Breakfast four times a year, on Palm Sunday and on Sundays in May, October and December, in St. Francis Xavier's College, 30 West 16th Street, New York. A Memorial Mass for deceased

members is said in November. A Spiritual Retreat is conducted for the members and their friends during Passion week. There are also social meetings.

At the meeting of the Sodality in June, 1926, the subject of the approaching golden jubilee of the entrance of its former Moderator, John J. Wynne, into the Society of Jesus, was discussed, and a committee was appointed to prepare a suitable program. The views of Father Wynne were sought, and he disclaimed any desire for a jubilee celebration. He promptly vetoed the suggestion of a formal dinner, saying that the frequency of these occasions must be an imposition on many who are expected to attend, and their laudatory character distasteful. The committee reported back to the Council, and its decision was that the past services of Father Wynne as Moderator, and the great esteem in which he was held by the members, demanded that the occasion should be observed in a manner worthy of the Sodality.

Accordingly, the form of celebration selected was that of an "Academy" in which the past fifty years would be reviewed by distinguished scholars. A musical program would enliven the intellectual, and an informal reception and collation would follow the formal addresses.

This plan was carried out, with what success the thousand men and women, many of them eminent in their respective spheres, who gathered at the Hotel Biltmore on the evening of December 13, 1926, to do honor to Father Wynne in the presence of His

Eminence, Patrick Cardinal Hayes, who presided, will well remember.

The Academy on the occasion of Father Wynne's Golden Jubilee was the third public Academy held by the Sodality. His Eminence Cardinal Hayes was the guest of honor at the first Academy in 1924, to celebrate his appointment to the Sacred College. He was present again at the second Academy, which was held in 1925, to observe the beatification of the Jesuit Martyrs in America. These have become memorable occasions—reflecting the thought, scholarship and enthusiasm of the Sodality and its distinguished guests.

COLLEGES, UNIVERSITIES AND PROFESSIONAL SCHOOLS REPRESENTED IN THE MEMBERSHIP OF THE XAVIER ALUMNI SODALITY, PAST AND PRESENT:

All Hallow's College, Ireland
Amherst College
Archbishop's College, Canada
Belvidere College, Ireland
Bellevue Hospital Medical College
Boston College
Brooklyn College
Brooklyn Polytechnic Institute
Brown University
Cambridge University, England
Canisius College
Carmelite College, Ireland
Cathedral College
Catholic University of America
Central University, Spain
Clongowes Wood College, Ireland
Clonliffe College, Ireland
College of the City of New York
College of the Holy Ghost, Pennsylvania
College of the Immaculate Conception, Canada
College of the Immaculate Conception, France
College of Montalieu, France
College of Our Lady, England
College of Physicians and Surgeons
College of St. Barbe, Belgium

College of St. Francis Xavier
Columbia University
Cooper Union
Concilian Seminary, Spain
Cornell University
Creighton University
Dartmouth University
De La Salle College, Canada
Detroit University
Dublin Medical College, Ireland
Feldkirch Voralberg College, Austria
Fordham University
Georgetown University
Gonzaga College, District of Columbia
Hampden College
Harvard University
Holy Cross College
Jefferson Medical College
Jesuit College, Boulogne, France
Jesuit College, Toulouse, France
Jesuit College, Cuba
Johns Hopkins University
Joliet College, Canada
Lehigh University
Long Island Medical College
Loyola College, Maryland
Manhattan College
Massachusetts Institute of Technology
Michigan College of Mines
Middlebury College

Mount Melleray College, Ireland
Mt. St. Mary's College
New York University
Norwich University
Notre Dame College, Canada
Notre Dame University
Ohio Medical University
Ottawa University, Canada
Princeton University
Raphael College, Italy
Regiopolis College, Canada
Rock Hill College, Maryland
Rutgers University
Sacred Heart College, Ireland
Sacred Heart University, Wisconsin
St. Charles College, Maryland
St. Charles College, Canada
St. Francis Xavier College, Kentucky
St. Ignatius College, California
St. Ignatius College, Ireland
Ste. Marie Institut, France
St. James College, Maryland
St. Joseph's College, Belgium
St. Joseph's College, France
St. Joseph's College, Pennsylvania
St. John's College, England
St. Louis University
St. Marie Grenoble College, France
St. Mary's College, Canada
St. Mary's College, Delaware

St. Mary's College, Ireland
St. Mary's College, Kansas
St. Mary's College, Kentucky
St. Michael's College, Ireland
St. Mungret's College, Ireland
St. Peter's College, Ireland
St. Peter's College, New Jersey
St. Stanislaus College, Ireland
St. Thomas College, Kentucky
St. Vincent's College, Ireland
Santa Clara University
Seton Hall College
Spring Hill College, Alabama
State Normal College, New York
Stevens Institute
Stonyhurst College, England
Sulpician College, Canada
Syracuse University
Trinity College, Connecticut
Trinity College, Ireland
United States Military Academy
United States Naval Academy
University of Michigan
University of Paris, France
Villanova College
Washington University
Williams College
Woodstock College, Canada
Yale University

ADMINISTRATION

President	JOHN G. McTIGUE
Vice-President	PAUL T. KAMMERER, JR.
Secretary	THOMAS R. McTIGUE
Assistant Secretary	JOSEPH P. CONNOR
Treasurer	JAMES A. TIERNEY
Registrar	JOSEPH T. McMAHON
Master of Probationers	WILLIAM P. VAN WYCK
Moderator	REV. MICHAEL A. CLARK, S. J.

BOARD OF CONSULTORS

To serve until December, 1926

HUGH KELLY	THOMAS R. McTIGUE
HENRY HEIDE, JR.	JOSEPH P. CONNOR
ALBERT S. MARZO	JOSEPH T. McMAHON

To serve until December, 1927

JAMES A. TIERNEY	JAMES A. O'GORMAN, JR.
THOMAS F. NOONAN	JAMES F. COLLINS
JOHN J. WALSH	WILLIAM P. VAN WYCK

To serve until December, 1927

JOHN F. GALVIN, JR.	HAROLD B. ATKINS
WILLIAM D. TUCKER	JOSEPH A. MEEHAN
BENEDICT D. DINEEN	JAMES F. POWER, M. D.

Custodian: JAMES A. DALRYMPLE

RESOLUTION ON ACADEMY
GENERAL COMMITTEE
RECEPTION COMMITTEE

RESOLUTION

(JULY 30TH, 1926)

The President announced that Rev. John J. Wynne, S. J., would soon celebrate his Golden Jubilee as a member of the Society of Jesus, and that it seemed fitting and proper that Xavier Alumni Sodality should commemorate this auspicious occasion by an appropriate testimonial. An Academy was suggested as a proper form of testimonial.

The Council was unanimous in its adoption of the suggestion and forthwith directed and empowered the President to confer with Father Wynne to learn his pleasure, and further directed and empowered the President to appoint the necessary Committee of Arrangements and do every act necessary to commemorate the Golden Jubilee of Rev. John J. Wynne as a member of the Society of Jesus.

GENERAL COMMITTEE

JOSEPH T. RYAN, Chairman
WILLIAM H. McKIEVER, Secretary

JOHN G. AGAR	LEO I. KEARNEY
NICHOLAS J. BARRETT	THOMAS W. KELLY
DANIEL F. COHALAN	PERCY J. KING
WILLIAM J. COLIHAN	RICHARD P. LYDON
MARTIN CONBOY	EDWARD J. McGUIRE
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JOHN B. DOYLE	THOMAS F. NOONAN
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FRANK S. GANNON	JAMES A. O'GORMAN
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M. JOSEPH HARSON	FRANCIS J. QUINLAN, M. D.
HENRY HEIDE, JR.	MICHAEL W. RAYENS
JAMES J. HOEY	ALFRED J. TALLEY
PAUL T. KAMMERER, JR.	JAMES A. TIERNEY
THOMAS F. KANE	JAMES J. WALSH, M. D.

REV. MICHAEL A. CLARK, S. J.

RECEPTION COMMITTEE

FRANCIS J. SULLIVAN, Chairman

HAROLD B. ATKINS
WALTER E. ATKINSON
JOHN J. BREEN
WILLIAM J. A. CAFFREY
JOSEPH I. CARROLL
JAMES L. CLARE
JAMES F. COLLINS
JOSEPH P. CONNOR
BENEDICT D. DINEEN
FREDERIC J. FULLER
ARTHUR H. GAGNON
WILLIAM J. GRAHAM
MAURICE HANNON
HUGH KELLY
JOHN J. KIRBY
JAMES LEE, M. D.
ALBERT STEPHEN MARZO
CAPT. WILLIAM MAXWELL
JOSEPH T. McMAHON
JAMES F. McNABOE
THOMAS R. McTIGUE
JOSEPH A. MEEHAN
LOUIS M. MOONEY, M. D.
JOHN E. O'BRIEN
M. C. O'BRIEN, M. D.
JAMES A. O'GORMAN, JR.
JAMES F. POWER, M. D.
JOHN B. PURCELL
JOHN J. QUINN, JR.
JOHN JEROME ROONEY
JOHN A. RYAN
JERRY B. SULLIVAN
FRANCIS L. TOOLEY, D. D. S.
WILLIAM D. TUCKER
WILLIAM P. VAN WYCK
JOHN J. WALSH
NICHOLAS F. WALSH
JOSEPH F. WICKHAM

INVITATION AND PROGRAM

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THE XAVIER ALUMNI SODALITY

REQUESTS THE PLEASURE OF THE COMPANY OF

AT A RECEPTION TO COMMEMORATE

THE GOLDEN JUBILEE

OF

REVEREND JOHN J. WYNNE

AS MEMBER OF THE SOCIETY OF JESUS

MONDAY EVENING, DECEMBER THIRTEENTH

NINETEEN HUNDRED AND TWENTY-SIX

EIGHT-THIRTY O'CLOCK

At Hotel Biltmore, New York City

HIS EMINENCE
PATRICK CARDINAL HAYES
PRESIDING

DR. MICHAEL WILLIAMS

THE RT. REV. MONSIGNOR EDWARD A. PACE, D. D.

Will Review the Progress of the Catholic Church
During the Past Half Century

R. S. V. P.
William H. McKiever
30 West 16th Street
New York City

ACADEMY

OF

THE XAVIER ALUMNI SODALITY

TO COMMEMORATE

THE GOLDEN JUBILEE OF

REV. JOHN J. WYNNE

AS MEMBER OF THE SOCIETY OF JESUS

MONDAY EVENING, DECEMBER THE THIRTEENTH

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EIGHT-THIRTY O'CLOCK

AT

HOTEL BILTMORE
NEW YORK

HIS EMINENCE, PATRICK CARDINAL HAYES
ARCHBISHOP OF NEW YORK
PRESIDING

PROGRAM

The Bells of St. Mary's

The Jaunting Car

QUARTET

Introductory

HON. JOHN G. McTIGUE
PRESIDENT OF THE SODALITY

A Tribute

REV. MICHAEL A. CLARK, S. J.
PRESIDENT, COLLEGE OF ST. FRANCIS XAVIER

Fifty Years of Church History

MICHAEL WILLIAMS, LITT. D.
EDITOR OF "THE COMMONWEAL"

Tenor Solo

WILLIAM BONNER

Intellectual Activities of the Church

RT. REV. E. A. PACE, D.D.
VICE-RECTOR, THE CATHOLIC UNIVERSITY

Morning

Come Back to Erin

QUARTET

Retrospect

JOHN J. WYNNE, S. J.

COURTESY OF THE FRIENDLY SONS GLEE CLUB QUARTET

WILLIAM BONNER — FREDERICK J. BUDELMAN
THOMAS J. TAAFFE — THOMAS FITZGIBBONS
CLAYTON HEERMANCE, Accompanist

LETTERS FROM MR. O'CONNOR AND MR. SAYERS

The Committee on Academy received many letters of felicitation to Father Wynne, of esteem for the Sodality, and good wishes for the success of the Academy. These letters would almost fill a volume; but this book would not be complete without recording two which are especially prized by the Sodality.

One was from William P. O'Connor, a founder of the Sodality in 1863. He was President in 1869. It runs:

December 13, 1926.

Dear Judge McTigue:

Owing to my advanced age I do not go out in the evening and was unable to attend the celebration of Father Wynne's Jubilee.

I wish to apologize for not sending you my regrets, but I had hoped until the last moment that I might make an exception and be present.

Yours sincerely,

WILLIAM P. O'CONNOR.

This is Mr. O'Connor's last message to the Sodality, which he helped to found and loved so deeply. He died two weeks later, on December 29th, 1926, eighty-seven years of age.

Requiescat

The other letter was from Henry J. Sayers, now the last living founder. Mr. Sayers was President in 1867 and 1873. He speaks of the feebleness of great age, but his youthful spirit is undimmed and his devotion to the Blessed Mother's Sodality has but increased with the years. He wrote:

December 8, 1926.

Mr. James A. Tierney.

Dear Sir:

I duly received the notice of invitation to the Academy to honor my great friend of more than 50 years, but I cannot get my doctor's permission to go out by daylight, even much less than by night.

I have the feebleness of great age, 87 years, to watch that I may not fall by the wayside.

You will kindly give my love and heartiest good wishes to the guest of the evening and ask his prayers for me.

As one of the two living founders of X. A. S.,

I greet you,

HENRY J. SAYERS.

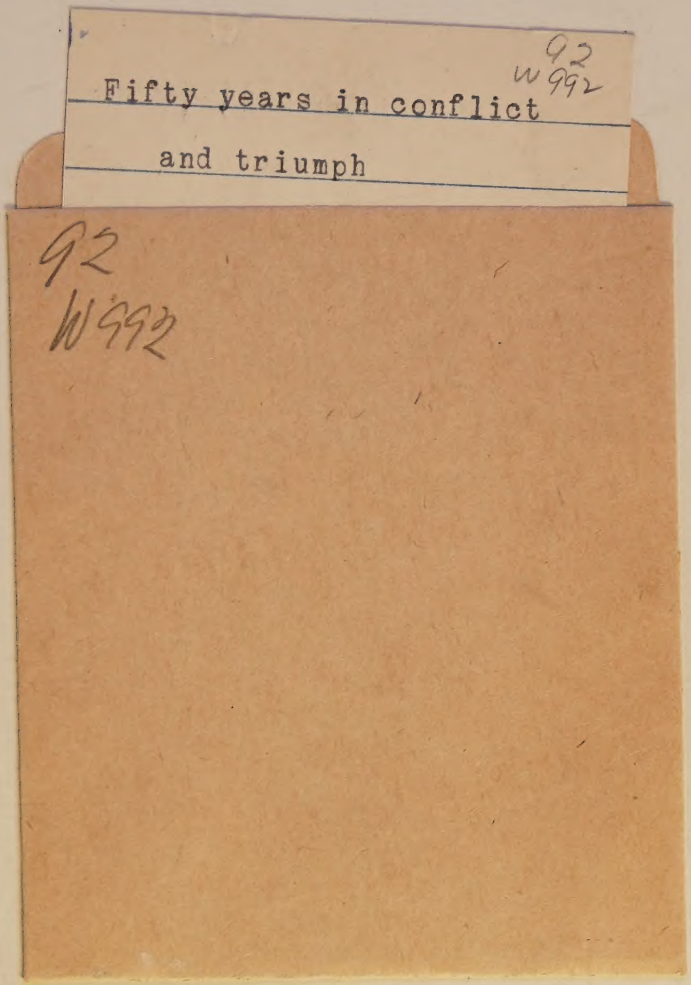
THE DINNER

On the evening of December 13th, just before the Academy, an informal dinner was tendered to Father Wynne at the Biltmore Hotel by the General Committee. Judge Ryan, Chairman of the Committee, presided. Besides the Jubilarian as guest of honor, the Committee entertained Monsignor Pace, Doctor Williams, Rev. Erle J. Bartlett, S. J., President of Loyola College, Montreal, and Mr. Francis J. Sullivan, Chairman of the Reception Committee.

The occasion was most delightful and was concluded with responses of felicitation from representatives of colleges and universities as follows:

Doctor Pallen and Mr. Agar, for Georgetown; Judge Cohalan, for Manhattan; Mr. Doyle, for Boston College; Judge Gannon, Judge Talley and Mr. Maguire, for the College of St. Francis Xavier; Judge O'Brien, for Fordham; Mr. Kammerer, for the College of the City of New York; Mr. Harson, for Brown University; and Judge McTigue for Holy Cross. Father Wynne was deeply touched by these expressions.

The dinner was perfectly arranged by Mr. Rayens and Mr. Barrett.


Fifty years in conflict
and triumph
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GENERAL THEOLOGICAL SEMINARY
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